

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XLII, No. 6
WHOLE NO. 1051

November 16, 1929

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

	PAGES
CHRONICLE	121-124
EDITORIALS	
Housecleaning—Here Is the Harm—Caring for the Child—The Death Penalty for Illness—Canada Free and Sober—Flying Dutchmen	125-127
TOPICS OF INTEREST	
Bittersweet in Shelby County—The Useful Art of Economics—In a Chicago Railroad Station—The Supreme Court and Canon Law.....	128-135
POETRY	
Ballade of Gardens.....	135
EDUCATION	
Can We Suspend College Athletics?.....	135-136
SOCIOLOGY	
The Dangerous Age.....	136-138
WITH SCRIP AND STAFF.....	138-139
LITERATURE	
A School of Critics.....	140-141
REVIEWS	141-143
COMMUNICATIONS	143-144

Chronicle

Home News.—The New York elections, in which the Democratic organization scored a clean sweep, had no national significance beyond the fact that the local Re-

publican organization was once more Local Elections demonstrated to be impotent. This was announced as giving concern to the President, as indicating the probable loss of the State in 1932. The only other local election of national import was that in Virginia, in which the anti-Smith Democrats and Republicans were severely beaten by the regular Democrats in the election of Dr. John Garland Pollard for Governor. His opponent, Dr. William Mosely Brown, was supported by Bishop Cannon, and his defeat was heralded as the exit of the Bishop from politics. The campaign had been bitter, since the racial issue had been injected by one party and "Raskobism" by the other.

Several personal incidents stirred Washington circles to the depths. On November 4, Senator Hiram Bingham was censured by the Senate under the Norris resolution

Personal Incidents by a vote of 54-22. In the majority were counted twenty-two Republican votes. It was recalled by the New York Times that this was the third occasion on which such action had been taken. Senators Tillman and McLaurin were censured in 1902 for fighting, and Senator Tappam

in 1844 for giving a copy of a treaty to the New York *Evening Post*. Friends of Senator Bingham made a feeble effort to tone down the resolution, but it was apparent that a large part of the resentment against him was entertained by the regular Republicans, who blamed him for helping to kill the chances of the Hawley-Smoot tariff bill.—On November 5, Senator Brookhart violated precedent by telling in the Senate of a dinner at which prominent financiers and Senators were present, and at which the guests were furnished liquor. He later told the same story before the grand jury of the District of Columbia, in the course of its investigation into police corruption.—An incident which threatened for a time to have serious political consequences was the omission on the part of the White House staff of the name of Senator Johnson of California from the list of those invited to a White House dinner in honor of Ambassador Dawes, at which were present all the other members of the Senate Foreign Relations Committee present in Washington. After a day's puzzled newspaper comment, President Hoover sent a personal note to Senator Johnson in which he said he was "greatly distressed" and "deeply pained that such an accident should have happened, and with such an apparent lack of courtesy." Thereupon Senator Johnson, who had consistently refused to comment, announced that the incident was closed. What was at first taken to be a deliberate slight was interpreted to be a challenge by the President of Senator Johnson's authority in California.

After preliminary rises in stock values due to buying for investment, there was a lull while brokerage houses caught up with their work. During this time large numbers of orders accumulated, but on Stock Exchange November 4 and again two days later, the whole list sagged greatly, losses being registered of from five to sixty-six points, and great numbers of shares being liquidated in the short three-hour sessions allowed by the Exchange. United States Steel, usually the leader, declined 14½ points on November 6.

China.—Meager dispatches that were allowed to leak out from Hankow and Shanghai announced that the Nationalists were suffering reverses in their stand against the People's Army and that the latter had scored decisive victories over the Government troops along the northwest border of the provinces of Hupeh and Honan. President Chiang Kai-shek was said to be hard put to gather new followers to replace deserters, of whom there were some 10,000 near Laohokow alone. On the other hand, a com-

munique from the Government, on November 4, stated that 20,000 of the Kuominchun soldiers had been captured in a decisive victory fifty miles west of Chengchow, Honan province. Contradicting reports that the Governor of the Shansi province was supporting the Nanking authorities, General Feng Yu-Hsiang, Commander of the rebellious People's Army, announced that he and the Shansi General, Yen Hsi-shan, have been working harmoniously together in the movement.—On November 2, it was announced that the American Minister to China, John V. A. MacMurray, had resigned his post to accept a position with Johns Hopkins University.

Czechoslovakia.—A gold basis for the crown was adopted on October 17, placing 100 gold crowns at equality with one *hrivna* (mark, or "talent"), the Czech term

Gold Basis for a pound. The 100-crown piece will contain 900 parts gold and 100 of copper. The crown will contain 44.58 milligrams of gold. The capital of the Czechoslovak National Bank, \$12,000,000, will be fixed at 405,000,000 crowns. This would stabilize the crown at not less than 3.96 and not more than 4.04 American cents.

France.—André Tardieu, Premier-designate, set about the task of forming a new Ministry on November 1, with the preliminary announcement that he would not consult

Tardieu Forms Cabinet party leaders about the composition of the Cabinet, but would invite the co-operation of capable men, leaving it to them to secure the approval of their respective groups. Two days later he offered the list of Ministers to the President. It contained the names of nine members of the Poincaré and Briand Cabinets, eight of them in their old posts. M. Tardieu retained the portfolio of the Ministry of the Interior. Other appointments were as follows: Aristide Briand, Foreign Affairs; Henri Chéron, Finance; Georges Leygues, Marine; Jean Hennessy, Agriculture; Louis Loucheur, Labor; Laurent Eynac, Air; Pierre Marraud, Public Instruction; André Maginot (formerly Colonies), War; Lucien Hubert, Justice; François Pietri, Colonies; Pierre Flandin, Commerce; M. Gallet, Pensions; Georges Pernot, Public Works; Germain Martin, Posts and Telegraphs; Louis Rollin, Merchant Marine. Most of the Ministers are members of the several Center groups, with a scattering to Right and Left. In addition to the two new portfolios (Posts and Telegraphs, and Merchant Marine), several additional under-secretaryships were established, and distributed chiefly among the smaller Right and Center parties. The next three days were spent in preparatory conferences, and in drafting the ministerial declaration which was read before the Chamber when it reconvened after a forced recess of more than two weeks on November 7. The attitude of the press was, with the exception of the Left papers, fairly favorable to the new Government, though there were some who expressed doubts of M. Tardieu's power to maintain the support of some of the strongly Nationalist members of the Right parties. Without this support, the position of the Government would be precarious, as the Radical

and Radical Socialist party had voted to oppose M. Tardieu unanimously. The Premier's statement, promising tax cuts and increased public works at home, and a policy of the greatest liberalism consonant with France's full security in international affairs, was well received. Two days of interpellations, chiefly on foreign affairs, followed, thus postponing the test vote of the new Government.

Germany.—Mayor Gustav Boess returned home after a tour of inspection of American municipalities to find himself confronted with serious charges circulated by

Boess Accused political opponents during his absence.

Threatened with physical violence from

a mob of 2,000 men, composed chiefly of

Communists, who had started a campaign for his removal from office and impeachment, Mayor Boess escaped injury only through the intervention of several squads of police and a dozen plain-clothes men. After studying the charges and conferring with Vice-Mayor Scholz and Chairman of the City Council Haas, Mayor Boess demanded an opportunity to clear up the matter through a disciplinary investigation, and requested a leave of absence while an investigation should be made into his administration. The Governor of the Province of Brandenburg appointed Judge Tapolski to conduct the disciplinary inquiry and leave of absence for one month was granted. The Republican press sharply condemned the demonstrations against the Mayor and stated that the city head should receive at least the benefit of the doubt until the case had received a fair hearing.

Official estimates on returns from all thirty-five Federal electoral districts in Germany showed that the Nationalist-Fascist referendum vote against the Young reparations

Referendum Returns plan and war guilt acknowledgment would exceed the required 10 per cent by a fraction of less than 1 per cent.

The Federal election commissioner estimated that the total subscribers to the referendum would exceed by about 15,000 the required 4,127,890, which represents one-tenth of the Reich's eligible voters. No attempt was made to calculate the effects of the Nationalist-Fascist referendum on the Government's position. Both Nationalists and Re-publicans indulged in bitter recriminations; the former charging the Government with having attempted to destroy freedom of speech, and the latter accusing the reactionary Junkers with having extorted signatures from terrorized farmer tenants.

Great Britain.—No great demonstration greeted Ramsey MacDonald on his arrival in Liverpool and London on November 1, after his visits to the United States and

Statement on American Visit Canada, but the public press and the country in general pronounced complete approval of his visits and their results.

On November 5, the Prime Minister read the official report of his visit before the House. After paying tribute to the friendly spirit of cooperation with which he had been received in the United States, he asserted that all differences between Great Britain and the United States

that might doom a naval conference to failure had been removed. Speaking of the conversations between President Hoover and himself on the "program of building which should at the same time recognize both parity in strength and variety in the use of tonnage," he continued: "Both of us recognized, however, that the agreement we are seeking is not merely one between ourselves but one which will have to be set into wider cooperation, and that the final settlement would have to depend upon the five-Power conference." Newspaper comment on the Prime Minister's address centered principally upon his statement that "in the course of our conversations the President raised some of the major historical causes of difference between us, like belligerent rights, so-called fortified bases, and so on. . . ." Surprise was expressed that President Hoover had introduced these matters rather than Mr. MacDonald. Both Stanley Baldwin and Lloyd George expressed their congratulations on the visit. The former declared: "I wish to record my view that throughout the Prime Minister acted as the Prime Minister of the United Kingdom and not as a party leader." The latter asserted: "It was an unquestionable success from every point of view."

Among the first measures introduced by the Labor Government in Parliament was an amendment to the Widows Pension Act passed by the Baldwin Government.

Widows Pension; Unemployment The amendment provided for 500,000 widows not included in the terms of the act, and demanded an additional appropriation of £8,000,000 a year for the beginning, with an increasing appropriation up to £20,000,000. The Liberals supported the measure, but the Conservatives declared strong opposition to it.—While the Conservatives found little fault with the plans offered by J. H. Thomas, Lord Privy Seal, for the reduction of unemployment, the Liberals and some Laborites were severely critical. Mr. Thomas admitted that he had found no magic cure for unemployment, though this was one of the campaign issues in the recent election. His plans included the creation of public work costing £40,000,000, almost all of which will be paid directly in wages.

Upon his return to India, the Viceroy, Lord Irwin, issued a statement that caused a Parliamentary uproar. Lord Irwin declared: "I am authorized on behalf of the

Indian Policy Government to state clearly that in their judgment it is implicit in the declaration of 1917 that the natural issue of India's constitutional progress as there contemplated is the attainment of a dominion status." The Viceroy's statement, it was objected, anticipated the findings of the Simon Statutory Commission which was created to determine the extent of Indian Home Rule. It was issued without the consent of that Commission, and was declared to have obligated the three political parties to a definite policy. The effect of the statement on conditions in India, it was feared, would be grave. The opposition grew calmer after Lord Parmoor, the Government spokesman in the House of Lords, explained that no change of policy was contemplated by Lord Irwin's announcement of "dominion status" as an attainment for India, that the Simon Com-

mission had dissociated itself from but had not objected to the publication of the statement, and that the preamble to the Government of India Act, 1919, remained in force. Criticism of the Government finally settled down to that of the time and circumstances of the announcement rather than of its statements.

Italy.—A statement issued by the Italian Embassy at Washington early in November clarified the position of the Government on compulsory military service for persons of Italian blood or birth residing abroad, should they visit the mother-country.

Military Service Restricted No explicit declaration was made on the question of dual-citizenship claims, but it was stated that in time of peace the Government would not enforce military service upon such persons, whatever kind of passport they might present in visiting Italy, if their visit did not exceed given limits. These limits were set at three months for residents of Mediterranean lands, six months for those from other parts of Europe, and one year for residents of trans-oceanic lands.

Japan.—The Institute of Pacific Relations continued the conferences held in Kyoto. Most of the interest centered about the discussion of the extraterritoriality problem of China and the position of Japan in Manchuria.

Institute of Pacific Relations While it was generally admitted that some remedy was needed for the absence of a legal system in China that would satisfy foreign residents and protect their business, a practical scheme was not agreed upon. One of the most novel proposed was that of an American delegate, Prof. James I. Shotwell, who urged that China should establish six special courts in the centers where foreign business is concentrated, but that while she should appoint the judges it might be agreed to make the selections from a panel nominated by the World Court from lists prepared by recognized law associations in various countries, including China. This proposal would eliminate foreign intrusion because the judges would be Chinese officials chosen by the Chinese Government from a panel appointed by a non-political international juristic body, of which China is a member. As for the Manchurian question, Japan's position was defended on the score that its relations in Manchuria were analogous to those of the United States in Cuba and Haiti, and Great Britain in Egypt, and that Japan was unable to recede from a position based on national necessity and treaty rights. This contention was vigorously assailed by Chinese spokesmen, who were particularly bitter concerning the employment of Japanese troops to police Manchuria.

Poland.—The long-expected first meeting of the ordinary budget session of the Sejm, after a seven-month compulsory vacation was postponed by the Marshal of

Diet Session Postponed the Sejm, M. Daszyński, when a crowd of armed military officers entered the chamber without the permission of the Sejm authorities and refused to leave the building. The officers stated that they were appointed to protect Marshal

November 16, 1929

Pilsudski, Minister of War, who was to have presided at the session in place of Premier Switalski. A political storm threatened when M. Daszynski refused to start the session but it was ended by the intervention of President Moscicki, who finally postponed the meeting for a month. What had threatened to be a dramatic crisis was turned into an afternoon tea, for the Deputies of the Government bloc literally enjoyed a peaceful tea party in the halls while excited crowds in the streets tried to secure copies of the special editions of the newspapers.

Russia.—Reports continued of increased grain collections during the month of October, as high as seventy-five per cent of the total annual estimate, thirty per cent

Agricultural Gains over last year's total. Prodigious increase in State farms on a huge scale was also reported in the Ukraine and the Russian Federation, which includes Siberia. There was also the accompaniment of desperate peasant resistance, violence, arson and of religious persecution in the villages.

Spain.—The meetings of the National Assembly, scheduled to be resumed in the latter part of October for further discussion of the proposed new Constitution, were

De Rivera's Resignation Postponed postponed to the beginning of the new year. This announcement was made by Premier de Rivera in a communique issued after a Cabinet meeting on November 4, which further stated that the condition of the country did not justify the early relinquishment of power which the Premier had previously forecast. It was intimated that specific disclosures of activities hostile to the Government by sympathizers with the former regime would shortly be made.—Over 200 families of working men, having eight or more children, were recipients of cash bonuses granted by the Government through the Ministry of Labor. The lowest sum awarded was fifty pesetas (about seven dollars), with several hundred pesetas for some of the largest families.

League of Nations.—A draft convention of a tariff truce between nations was reported by the Economic Committee of the League at the close, on November 1, of its

Tariff Armistice session. This would serve as a basis for discussion at the plenary conference expected to be convoked by the Council in 1930 to plan for a two or three years' multilateral tariff-armistice convention. The most-favored-nation-clause problem was not taken up by the Committee. Another phase of the economic cooperation aimed at by the Economic Committee was to be considered by representatives of forty nations meeting in Paris in a conference opening November 5, to study the question of the treatment by governments of foreign nationals and foreign enterprises. Double taxation, landlords and foreign tenants, and legislation for foreigners would be discussed. George A. Gordon was the American representative.

Reparations Question.—A new draft of the trust deed for the Bank for International Settlements was presented

in plenary session at Baden-Baden on November 4. Germany was excluded from the trust agreement, her obligations being fixed by the Young plan and the Hague protocol. A loophole was left for possible League connections by providing that the statutes could be revised, with the governments' consent, to permit "authority from some international source." The seven original contracting nations would hold the majority of the \$100,000,000 capital. The Bank would merely handle the funds; the statesmen to tell how these would be obtained and how allotted.

The draft of an independent accord on reparations between the United States and Germany, as proposed by the American State Department, was submitted in Berlin

U. S. and German Accord by Edwin C. Wilson, first secretary of the American Embassy in Paris and acting observer with the Reparations Commission. This accord would lift the fulfilment of Germany's War obligations to the United States out of the operations of the Young plan. On the other hand, the organizing committee of the International Bank went on record, on November 6, as declining to assume the function of supervising contracts as to deliveries in kind.

Disarmament.—An Associated Press dispatch from Rome of November 2 reported an Italian proposal to France of five points of disarmament. 1. That disarma-

Italian Proposals ment extend not only to ships but include armies and airplanes. 2. To extend dis- armament to the smaller States as well. 3. To reduce armaments by total tonnage rather than by classes of ships, as the Washington Conference did with regard to battleships. 4. To adopt limits as narrow as possible, but not surpassed by other Continental Powers. 5. To put back until 1936 the construction of battleships. Merely Mediterranean parity, as proposed by France, was not acceptable. M. Briand was expected to stand out at London for French undersea craft; Japan for the 10-7 ratio instead of 5-5-3, but favoring actual reduction.

Next week Edwin J. Cooley will contribute a paper on "The Reformatory without Walls." Mr. Cooley writes with authority, as he is chief probation officer in the New York Court of General Sessions, professor of criminology at Fordham University, and the author of a standard work on probation.

G. K. Chesterton will return to a favorite subject in "Authority or Prejudice?" in answer to a favorite adversary, Dean Inge, with some compliments to a new friend, Bernard Shaw.

Paul L. Blakely knew a young lady and though she was a spinster of but thirteen years of age, she threatened to call out the constabulary because her school refused her credits on agronomy. A moral is drawn. His paper is called "Agronomy in Education."

In a very thoughtful paper entitled "Wanted —A Program," Edward F. Garesché, out of his wide experience, will offer a new outlook on welfare work for boys and girls.

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

SATURDAY, NOVEMBER 16, 1929

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS
Editor-in-Chief

PAUL L. BLAKELY
JOHN LAFARGE

FRANCIS X. TALBOT
CHARLES I. DOYLE
Associate Editors

WILLIAM J. LONERGAN
JAMES A. GREELEY

FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.
Telephone: Medallion 3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

Housecleaning?

WITHIN the last month a Senator of the United States, and a former Senator and member of the Cabinet have come to sore grief. For Albert B. Fall, an old and broken man, who at the end of a public career finds himself in the shadow of the prison bars, we have nothing but pity. Iago's words spring to the lips, when one considers the honors bestowed upon him, and the really useful services which at one time he rendered his State and the country. It might all so easily have been so different. A moment of weakness led him to forgetfulness of his high office and its responsibilities, and into devices which even he now admits were "unethical."

On Senator Bingham, clever, alert, resourceful, we need waste no tears. The Senator from Connecticut asks for no pity, and would resent it. His friends will regret his unfortunate attack on the Senate Committee which discovered many facts of public import and which, although known to the Senator, were not made public by him. His original plan of retaining an expert on the tariff to instruct him on a subject of which he knew nothing, indicates the scholar's instinct. It would be well for the country were some of his Senatorial brethren to follow his example.

But his action in admitting this expert, clothed with a confidential clerk's appointment, into official conferences, can hardly be defended. When it is remembered that the expert was in receipt of a liberal salary from an association whose members were financially interested in the fixing of tariff scales, his action takes on a dark aspect. It involves no moral culpability, certainly, as the term is generally understood, for not even his opponents attribute a sinister motive to the Senator. But it is an act which might easily lead to the gravest abuses, and as such it fully merits the censure of the Senate.

No one can take any pleasure in the disgrace of Fall, or the discomfiture of Senator Bingham. Our only motive, indeed, in referring to these cases springs from a hope that what has happened will help to clear the political

atmosphere. For it cannot be denied that public morals are in a low state. The old principle that public office is a public trust is too often referred to with a laugh or a sneer, or, what is worse, is quietly set aside. As De Tocqueville pointed out years ago, the danger ever present to a Government, such as ours, is the growth of bureaucracy, with its greed for political place, and its fixed purpose to make public office an opportunity for private gain.

From time to time leaders in both political parties ask why it is that our young college men turn away from participation in political activities. In their hearts they know the reason. Practical politics in many parts of the country have become like the Augean stables, and young men with decent aspirations decline the task of cleaning them. They should not be asked to undertake it; that belongs to our public prosecutors. In the apathy that has come over them, it has been undertaken from time to time by the Senate, a body dubiously fitted for inquisitorial tasks. Why—to take but one instance—was this matter of the oil leases allowed to run on? Had not Senator Walsh, of Montana, demanded an investigation, for which, incidentally, he was obliged to fight, a series of acts tainted from the beginning with fraud and corruption, as the Supreme Court has observed, would have gone unnoticed, to serve as a basis and a precedent for political corruption even more detestable.

It may be that we are on the eve of a housecleaning. But if we do not hurry the work, there will be no house to be cleaned.

Here Is the Harm!

THE author of a number of popular books on philosophy, more remarkable for their easy assumptions than for learning and research, Mr. Will Durant, arises to defend the subsidized college athlete. "Where is the harm," he asks, "in paying a boy's way through school, if he plays an unusually good game of football?"

In itself, the practice is morally guiltless. But it becomes morally black when the subsidized player denies, perhaps upon affidavit, that his tuition is paid by one not his natural guardian, or when, in the same manner, he states that he receives no money for playing. It is not wrong, in itself, to take the money, but it is wrong to lie about it.

Here, precisely, it has seemed to many observers, lies the root of much of the evil that has gathered around amateur, and, particularly around intercollegiate athletic contests. When Bingtown College announces without any reserve that it will pay any football player acceptable to the coach a definite salary, no particular harm is done. Obviously, however, the case is quite different should Bingtown join a conference which prohibits the practice, and thereafter continue to pay salaries through secret and devious channels. In the first case, Bingtown simply adopts a professional standard, and relinquishes all claim to amateur status. In the second, it claims to be what it is not, and involves the players and perhaps a considerable part of the student body in its conscious lying.

It is quite true that open subsidies are today almost unknown. Indirect subsidies are disappearing. But youths are still brought to college chiefly for athletic prowess, and in some cases all expenses are borne by the alumni. That practice, too, is morally guiltless. The moral disorder lies in denying it.

Successful athletic teams may be—doubtless, at times, are—an asset to a college. But a rigid standard of truth and honor is an asset incomparably more precious.

Caring for the Child

THE articles of Dr. Shirley W. Wynne, Health Commissioner for the City of New York, center attention upon topics of serious moment. Health is certainly a gift of God. Some whose ability is almost equivalent to genius manage to get along without it; weak in body, but strong in mind and heart, they achieve ends which make humanity their debtor. But with most of us breakdown of the body means crippling of our efforts, or their cessation.

It did not lie within Dr. Wynne's province to point out the value of good morals to individual and to community health. Neither was it his function as a scientific observer to suggest ways and means of progress in the spiritual life. But what he left unsaid in this respect must be obvious, we think, to any Catholic, and especially to Catholic fathers and mothers.

In his paper published in this issue, Dr. Wynne refers to physical ailments which many of us would prefer not to mention. In a large number of instances, but by no means in all, these physical afflictions are the result of violation of the law of God. Men have dared to violate the temple of the Holy Spirit, and punishment has followed in this life. Some of the sufferers are little more than children.

This fact should make all Catholic fathers and mothers reflect seriously on their duties to their children. Modern life is a battle for existence, and in the conflict the family wage earner and the mother may forget that their task is not at an end when they have provided for the child's physical needs. That may be done completely, while a duty of far higher import is left untouched. The child's body is cared for, but its soul is neglected. It grows to adolescence, untaught, untrained, to face life with passions aflame. The intellect has not been developed to know the good, or the will to cleave fast to it, and in the storms that gather at the period of adolescence, many are wrecked in body and in soul.

Hence while we second with all earnestness Dr. Wynne's plea for the child, with even greater earnestness must we plead for the child's religious and moral training. Proper care for the child means, as the Canon Law plainly states, that to the best of their ability parents must provide for its physical, mental, and moral welfare. Nothing must be neglected that can make the child a good citizen of this world, and prepare him for citizenship in the Kingdom of God.

The greatest help any parent can have is the Catholic school.

It is the only school which admits that the child has a mind to know God and a heart to love Him. It is the only school which gives him a complete course of instruction in religion and in morality, which teaches him to pray, takes him to the tribunal of penance, and goes with him to the altar to receive the Body of the Saviour. It is God's school, and its whole purpose is to make every child entrusted to it God's child.

But the school cannot accomplish its holy purposes unaided. Parents are the natural guardians of the child and its first teachers. They can, therefore, destroy the work of the school in the soul of the child, or they can reinforce and make it lasting. No small part of their duty is to cooperate to the best of their ability with the school, for unless this cooperation can be guaranteed, little good can be hoped for. But their chief duty lies in giving the child good example, and in a wise watchfulness over it every hour of the day and night. What are the child's amusements? Who are its companions? *Where is it?*

Some parents appear to think that their work is at an end when they have sent their children to a Catholic school. That is an error that may be fatal. For what happens when the child is away from school, may destroy all that is done when the child is in school.

The Death Penalty for Illness

USUALLY these matters are ordered better in France, whose people are distinguished for clarity in thought and lucidity of expression. But even in France, as with ourselves, a jury will occasionally go wrong.

As explained in the press, a woman was suffering from cancer. Her case was hopeless, and the circumstances appear to have been such that little relief from the agonizing pain could be afforded by opiates. At this juncture, the woman's son intervened. He took up a shotgun and killed the patient. Possibly too much faith should not be given the press reports. Some of them read like Mr Dooley's famous burlesques of the Dreyfus trial. One or two of the jury wept, and others fainted, and at the conclusion of the trial the murderer, absolved from blame, fell into their embraces. The American public has been trained to look for sensational features in French murder trials, and the press generally supplies them.

Obviously the case was, objectively, plain murder. The mental state of the killer may have minimized moral responsibility, even have destroyed it. But the unauthorized taking of the life of an innocent person is nothing but murder, and it is curious that some of the British and American lawyers, asked their opinion on the case, failed to make this plain.

He who gave life alone can take it. God, the creator of all things, the master of life and death, reserves to Himself the right to terminate man's earthly existence. The State, it is true, can take life, but only for certain reasons, and when it does, it acts not as man's but as God's delegate. The State can rightly inflict the death penalty to guard itself against violence, or to protect its citizens, and to insure the common welfare. But it may

not kill a man simply because he is sick, since this is never necessary for the welfare of the State, or for the protection of the citizen. But that any individual may take a sick man's life, bidden or unbidden, is absurd.

It is notable that the same school of thought which denies the right of the State to inflict the death penalty for crime, inclines to affirm, when it does not positively defend, the propriety of allowing an individual to take life, not for crime but for sickness. This is not muddled thinking, but a clear determination to oppose the law of God wherever it can be found. Happily, few physicians are disposed to act as private executioners. The majority of them are convinced that while there is life there is hope, and they believe that the physician's work is not to kill but to save. Only the incompetent give up in despair, and only a murderer will quench the flame of life that flickers feebly in the broken frame. If the physician fails in the battle against death, it is his glory to fail heroically.

Canada, Free and Sober

FOR a little more than fifty years, the question of the best means of controlling the liquor traffic, has been disputed in Canada. The debate has not been incessant, but in one form or other it has steadily been kept before the public. Stricter and less strict control have by turns been adopted, but at no time has complete and Dominion-wide Prohibition held the field. Today, absolute Prohibition holds sway in but one, and that the smallest, of the Provinces, and it may be said that, in general, local option is Canada's answer to the problem.

The experience of Ontario is particularly significant. For about ten years Ontario tried Prohibition of the American type, and found that the results were bad. In 1927, a system of Government control was voted. To purchase liquor one must have an annual license, and the liquor is vended in sealed packages which may not be opened on the premises. Government liquor shops are established only on request of the local communities, and never, therefore, in a community which prefers to remain bone dry. Advertising is forbidden, and, as in the neighboring Province of Quebec, the consumption of wines and beers rather than of hard liquors is encouraged. Enforcement of all regulations is said to be severe, and the officials in charge appear to be men of high character.

In spite of the general good results, however, Government operation had its opponents. But when the question was submitted to the voters last week, they balanced the terrible ten years of Prohibition with the two years of Province control. Control won the day easily.

Control, as it is understood in Canada, will probably solve the question. The enabling statutes frame a rule of reason, adopted by competent authority for the common good, and hence are true laws. Since they have been adopted after thorough consideration, and in the light of experience, they reflect the popular will; and hence will probably be obeyed. Prohibition is forced upon no community, but it is rigidly enforced in such communities as adopt it. By contrast, conditions in the United States, where by supposition Prohibition is the law from

coast to coast, are shocking. Theoretically—and, for the present, practically, too—no matter how corrupt and degrading the results of Prohibition may be shown to be, a small minority of the country's population can successfully resist the desire of an overwhelming majority to bring about a change.

Nothing can evidence more clearly the degradation to which the principles of government have been reduced in this country by the triumph of corrupt politics and corrupt religion, than the example of Canada's treatment of the problem of the liquor traffic. It is not at all a question with us of beer or no beer. The question is whether or not the principles of government set forth in the Federal and in our State Constitutions shall survive. Canada, without a parallel to our form of government, affirms the principle of local self-government. We, with a Constitution framed to protect and guarantee that principle, have abolished it. What was won by Wilson, Madison, and Washington, has been destroyed by Wheeler, Shumaker, and that stock speculator among the bishops, Cannon.

Wilberforce once said that it is better to be drunk and free than sober and a slave. On the principle of winking at the lesser evil, that statement may pass. But an intelligent people is not restricted to this narrow choice. Comparing the United States under the folly of Volsteadism with Canada under a reign of reason, the United States is drunk and in chains, while Canada is free and sober.

Flying Dutchmen

IS it not the wise and good á Kempis who tells us that few persons are bettered by traveling? Or was it sickness?

For better or for worse, we Americans have become a nation of travelers. We can be found in the shadow of the pyramids, or bearding the Lama in Thibet, or gazing with unseeing eyes at the remnants of civilization in the country of the Maya. *Quae regio terris* may now be applied to us. There is no region on earth that does not know our flying Dutchmen.

The fact has become so notorious that it supplies the statisticians with a new field to grub in. In the period 1870-1874, the number of Americans who went abroad averaged 44,411. Just fifty years later, 1920-1924, the average rose to 246,640, and last year the number was 430,955. To go to Europe long since ceased to be a distinction. The cost of all this travel, estimated by the Bureau of Foreign and Domestic Commerce, forms an interesting item. In 1927 it was said to be \$770,000,000.

That is a sizable sum, and some statisticians assign it a prominent place in what they call "the adjustment of foreign trade relations." On that we express no opinion. We only hope that very few American tourists are like the manufacturer who when brought to the Pincian Hill to admire the view, sat down to read a catalogue of steam pumps. If they come back minus the conviction that art's highest effort is the new court house at Pea Vine Center, or in the Bronx, perhaps the money is well spent.

Bittersweet in Shelby County

JOHN LAFARGE, S.J.

LET us hope that no confidence is betrayed when I state that on a certain October afternoon in 1929, the pastor of St. Mary's Church, Panama, Shelby County, Iowa, took an hour from his busy life to hie to the woods with his gun and look for rabbits, squirrels and bittersweet. That there be no misunderstanding as to this last item, the following definition is subjoined:

BITTERSWEET: a coarse trailing or climbing somewhat woody plant (*Solanum dulcamara*) of the nightshade family (*Solaceae*), naturalized in the United States; with ovate or hastate acute or acuminate leaves, purple or blue flowers in small cymes, and ovoid red berries. Its twigs and roots have a taste at first bitter and then sweet.

From this we see at once that it is a coarse kind of a thing; that it has disreputable family connections; that it is not hundred-per-cent American, and, in general, is a kind of a hybrid between a tree, a shrub and a weed. Hence it would undoubtedly be let alone by the public, the clergy and everyone else, did it not, for its own undoing, possess those decorative red berries.

In the midst of the western Iowa prairie—rolling, black-loamed hills—grew the woods, a refuge for wild life from the general agricultural intrusion. In the midst of the woods grew a thicket. And in the midst of the thicket grew just one bittersweet tree extravagantly decked out with the blazing berries. Some of these—prudently not all—the pastor, armed with sharp-edged pliers, severed and brought home; not from whim, or solely from esthetic impulse, but seriously, deliberately, as part of a plan. And it was in this plan that the berries told their tale. So, to make a long story short, let us sum it up.

Bittersweet for the church. Obviously, some would go upon the altar, in the form of a "winter bouquet." If we follow them, we learn that this particular church, enshrining the memory of a lifetime of devotion to all things beautiful and noble on the part of its late former pastor, is but one of a group of similar churches forming the unique Catholic settlement of Shelby County. Westfalia, Harlan, Earling, Portsmouth, Defiance, Panama: each of these little towns is the center of an entirely Catholic and entirely farming community, and the site, in each case, of an astonishingly large, elaborate, highly equipped parish church and parish school.

Catholic communities, as such, are interesting for the historian, who in this case records the origin of this famous settlement as in the year 1872, when the canny German colonists disregarded the advice to settle along the creek beds, and chose for their own the rich, open uplands, where they prospered, and multiplied so vigorously that the neighboring ministers sounded the alarm for a stand at Mosquito Creek, near the present Panama railroad station. All in vain, for the Catholic tide rolled on: and bids fair to roll on, till all Shelby County is engulfed, for this happens to be not only a community of Catholics, but a community enjoying Catholic life, in the full sense of the word.

Catholic life, however, is of practical interest to all, city and country alike. Why has it so prospered in this particular spot? There are, I think, three answers to this, and all three may be found in the bittersweet. The first lies in the clear recognition that parish life, even in a pious, well-ordered country parish, cannot go on by its own momentum alone. There must be a deepening of the spiritual life of the people, by intensive effort, by means that will bring Christ Our Lord to them intimately, personally. Else formalism, indifference, will creep in. Hence there is no surprise in the fact that Father Schiltz attributes much of the life of his parish to the spiritualizing influence of the Apostleship of Prayer (the League of the Sacred Heart).

With this in view, there is no mystery in seeing a group of people, absorbed day by day in a strenuous search for livelihood, who, nevertheless, find keen interest in beautifying their church, within and without, as their spiritual home, and the House of the Eucharistic God. Within: an exquisite vestment set valued at \$1,300 given to the service of the altar by a farm congregation tells, with many other such evidences, of a faith that has grown in meditation. Without: a rather cramped site on the hillside turned into a place of beauty by a maze of rare trees, shrubs, flowers, and ferns.

For Catholic life can never be made known solely in the individual. We live, as Catholics, as members of a body, the Body of Jesus Christ. And it is in the life of the Catholic community, as such, that the individual achieves his own greatest growth, the height of his personal development.

Bittersweet for the parish park. The parish park is down by the tracks of the Chicago and Great Western Railroad, only a few hundred yards from the church and school. The urbanite will ask, of course: "Why have a park in the open country?" But any ruralist will see its value. Just the one thing that the open country, as a rule, does not afford, is a common meeting ground for sports, social events and outdoor recreation. Moreover, the park has another feature, directly linked up with the beautifying of the church as just mentioned. Part of it is fenced off as a nursery of trees and shrubs, to be transplanted, in turn, not only to the church grounds, but to a hundred homes spread far and wide in this naturally treeless country.

Whether the pastor will adopt for his park such a woodland rowdy as the bittersweet, I am not quite sure; but if it can be done, he will do it. At any rate, if it finds its place amongst Japanese junipers, hard maples, Lombardy poplars, and other citizens of that diminutive tree world, it will bear witness to the second great principle of Catholic life, as shown in a Catholic community: viz., that such life is but one-sided, is stunted short of the true plan of Christ and the Church, when it does not find issue in practicable and charitable works for the neighbor.

Catholic rural life, in particular, cannot rest strictly in religious practice *alone*. The rural pastor must look for the economic betterment of his people, and the members of the community must work with one another for that end. The encouragement of social life; honest recreation, suitable for all ages and all seasons of the year; libraries and periodicals; cultural elements, must be reckoned with as elements of Catholic life, if the worthless life is not to steal the young from the life of things worth while.

One thing at a time: there is no need of haste or crowded programs or overlapping schemes. One plan, well worked out, will lead to the logical unfolding of others. And so here, the quest of bittersweet in the woods, led to the transplanting of trees; this to the purchasing of new trees (by winning a Chrysler car in a newspaper-subscription contest); to school and community projects, and practical interest in the homes.

Bittersweet for the school. With over 250 pupils in the school (eight grades and four years high), not enough berries to go around even at one apiece: just a twig for each classroom. The fact, however, that each of these boys and girls, and particularly those of the high-school classes, regards each tree and shrub, or each trophy brought from the woods, as their special common property, throws light on a third truth: that the activities of Catholic life, to flourish as they should, are naturally centered in the school, once they are of a type that cannot be developed within the walls of the church.

Herein one admires the courage and conviction of the older German settlers, and their successors today. At the mother-parish of Westfalia, in the midst of the open country, the present pastor, Father Duren, has erected a combined high school and parish community hall, of brick and stone, that would credit the largest of our cities: a building task undertaken by his rural parishioners as unconcernedly as going to Mass on Sunday. At the other parishes mentioned similar monuments to faith and zeal are on hand.

The wooden structure at Panama is only temporary; but made up for by the completeness of the school program—working, outside the curriculum, through the devices of the “Four-H Club”: a practical scheme, which lends itself as readily, apparently, to Catholic institutions as to the public schools, where it has already obtained an extensive development. Such is the testimony of the devoted group of Benedictine Sisters who teach the school.

Through these various activities, as developed within the Catholic school, cooperation has been set up between the Catholic community and the wider civic community of the State. The full development of Catholic life, religious, educational, economic and social, as evidenced in this rural parish, has tended to do away with, not to increase, any isolation.

It is the one-sided development of Catholic life which separates us from our fellow-citizens. Its full and rounded manifestation opens the door to understanding and co-operation.

So clearly, in this present instance, was this fact recognized by the general public, that (as mentioned in a previous issue), the parish of Panama was this year

singled out by the American Country Life Association for the first award of the Iowa “Class-A Rural Church Program.” This looks for a complete plan recognizing that (N.B.) “the principal service of the rural church is spiritual. The rural church program must have distinctly rural characteristics of a progressive type.” Both requirements happen to be complied with in this instance, and in detail. They were pointed out not with the idea of placing the temporal activities on a par with the spiritual, but of showing how all could be combined into one harmonious whole.

From the sturdy parishes of Shelby County, Ia., have come thousands of the finest type of Catholic men and women found throughout the dioceses of the Middle West. From the same have come, too, scores of priests and religious. We can never repeat enough that on the life of such sources of men and Faith depends the maintenance of the Church throughout our country, since from the country alone can her ranks be kept replenished.

Homely truths may be passed by, like homely shrubs. It takes some scrambling through the thicket to seize their hidden glory. So, too, there were lilies clothed like Solomon for centuries upon the Judean hills; but only One, who, pointing to them, taught from them the lesson so much needed for the understanding of Catholic life: that if you seek first the Kingdom of Heaven, *all* these things shall be added unto you.

The Useful Art of Economics

B. W. DEMPSEY, S.J.

THE great bull market is over. Since September 19, the market had seen consistent “liquidation” which administered the “drastic correction” which all sober commentators long ago regarded as inevitable and necessary. Liquidation became a panic on October 24. There were those, including at least one respected name, who said that it was not to be, that business was fundamentally sound, that market values represented real values, that the “lessons of 1921-22” had taught the control of inventories so thoroughly that over-production and over-stocks were unthinkable. But it came nevertheless and when it came, the signs could be read back with disconcerting clarity. “Wall Street has ignored for months that time money has been at too high a rate,” said the *New York Times*, October 6. The value of time-money rates as a business indicator may be found in any elementary text in economics.

Even before the downward curve began there were those who hoped that when it came only speculative finance, not general business, would be involved. Present indications are that the hope, though not without justification, will not be realized. Pig-iron production, the most sensitive business barometer, is definitely nosing down. Automotive construction has been curtailed due to the slow digestion of used cars. Progressive obsolescence does not seem to have eliminated the possibility of over-production in that important field. Freight-car loading, an index based on figures from the nature of the case less accurate, has declined sufficiently to make us believe

that some people at least find their present inventories satisfactory. According to the best canons of business forecasting, the liquidation in the market was expected to run from three to eighteen months, the length to be determined by the factors at work along the line. Few expected that deflation would occur all at once. Employment, which has already shown a slight recession, wholesale and retail prices, would ordinarily reflect the change in about six months, that being the period at which the securities market usually discounts future activity.

General commerce and industry should not be seriously involved, because they were running at levels far less inflated than the financial enterprises. This, however, is so largely a matter of emotion that prediction is usually idle. Yet fears were expressed only lately. "Some accident could destroy public confidence over night" (*Annalist*, October 18). "It is pretty plain, unless the observer wishes to deceive himself, that we have on our hands an inflationary situation of very great peril, and that we are doing nothing by way of remedy except to let nature take its course—and in severe cases of inflation nature's course has usually proved to be pretty drastic and uncomfortable" (*ibid.*).

Now why, you may ask, why such a discussion of industrial conditions, sketchy and over-simplified to a point of uselessness to the executive, in a Catholic Review of the week? I may answer in the words of the learned doctor from whom I first heard the question of business cycles discussed. He turned from the blackboard rather thoughtfully and remarked, "I can chart the rise and fall of industry for you, but the human misery and moral degradation at the bottom of each of these troughs cannot be put on a graph." Daily bread is the *sine qua non* of a decent life and all our social philosophizings are vain unless they rest upon a sound economic basis. And as long as business in general is subject to severe cyclical fluctuations there will be concomitant losses which will be recorded only in the annals of high heaven, or sadly enough it may be in the accounts of hell. We seek for a means of alleviating the plight of the unemployed; the losses from cyclical unemployment for the last quarter-century are comparable only to the wastage of war.

The coal industry is notoriously chaotic and its employes underpaid. The superintendent of a large mine told the writer: "I am paying my men a wage a good thirty per cent below the subsistence level figured by the Department of Commerce. I don't enjoy under-paying the men with whom I come in daily contact. But this industry is poorly organized, geographically, productively, distributively, and in consequence wastefully administered. But what can you do about it?"

What can you do about it? The man who under-pays his employes or freely lays them off, is a knave, or a fool, or the victim of circumstances. If he be a knave, only the trained economist can pierce the tangled web of a falsified financial statement to the hidden truth. If he be a fool, only the trained economist can point out precise instances of folly and prevent their repetition. If he be the victim of circumstances, and the discussion at the opening of this paper is given to show that circumstances,

fairly predictable, are always likely to occur in our present economy, then only the trained economist can foresee these circumstances and mitigate their effect if not eliminate them entirely. What goes up must come down indeed. But there is no intrinsic reason why business should periodically over-extend itself and be subject to chronic indigestion. Depression, with its grave social evils, has always accompanied a profit-seeking economy, but there is no absolute barrier to our system working on a program of expansion even enough to meet with liquidation without disaster. But when this does come, only the economist will bring it, not the legislator or the ethicist.

We meet a similar problem from another quarter. A man who might well be called the dean of American economists sets out to prove on orthodox lines, that it is impossible to raise real wages above the level set by competition. Minimum-wage legislation is therefore in vain. Only a socially minded and competent economist can test the truth of this statement and, if it be true, set about cutting the claws of competition in a way that will benefit the worker without really hampering industry. It is easy to criticize the existing order on ethical, esthetic or other grounds. To plan practical changes or substitutions is the work only of one with a thorough knowledge of commerce, industry and finance.

Economics has long been damned as the dismal science. When it consisted of the principles excogitated by Nassau Senior as he walked to the end of his garden, principles offering a justification of the Victorian compromise, it deserved the name. The brief analysis of present conditions given above shows that we have some fair knowledge of how industry actually works. Better methods are bringing better days. The National Bureau of Economic Research and other agencies are making available great series of digested economic data.

Should the children of light be less wise in their day? In the past three years less than ten Catholic students have been preparing for the doctorate in economics in reputable institutions and some of these in fields of doubtful utility. No academic career except possibly medicine offers to the young Catholic an equal opportunity of scholastic prestige, social usefulness and financial independence. One "Road to Plenty" based on economic facts alone has been the joint work of a classroom economist and one of the country's most active investment bankers. It is not perfect, but it is a step in the right direction.

When other, more workable, proposals for a more equitable distribution of wealth without eliminating the incentives to private enterprise are forthcoming, there should be Catholics in the field ready to evaluate them not merely on ethical grounds but on grounds of cold practicality and industrial realities. Without this our social ethics is an unrealizable ideal; with it Catholic scholars are in a way to community usefulness beyond our dreams. Charity expressed in social relief is a sweet virtue but better far to put men where they will not need charity. The useful art of economics is no longer a sordid discipline, "mere statistics," but in the hands of men of ideals a strong tool, indispensable indeed to obtain for the commonalty not charity alone but "justice first."

In a Chicago Railroad Station

GRACE H. SHERWOOD

WE had arrived at the Union Station from the West an hour too soon, it seemed. "What a bore!" exclaimed Peter who hates to be too much in time for anything, particularly trains. In passing, let me remark of this aversion of Peter's to being an early bird that the first time it became my lot to travel with Peter we missed three trains in one day!

However, there was not the slightest chance of our missing this particular train. It would not leave until 3:10, and it was not two o'clock as yet. Uttering a plague upon time-tables in general and upon daylight-saving time in particular, Peter parked himself with what patience he possessed beside our handbags and prepared to solace himself with a book for the additional hour we might have had for sight-seeing.

Or we might have pottered about on those dirty and ear-splitting but, to Peter, fascinating streets which hem in the La Salle Street Station; or wandered, once more, down State Street. Of all the sights of Chicago, State Street had taken hold most on my imagination, State Street at night: strutting along proud and confident of herself, like a beautiful courtesan in her prime, the trappings of luxury in her windows and the lights of pleasure overhead until, as you follow her course, you find the lights dimming and the luxury fading into shabbiness, and herself slinking, furtively, into sordid unrespectability with nothing to remind one of the jewels and furs she displayed a few squares back but the hopeless three balls of the pawn broker. A street of contrasts! But then, Chicago is a city of contrasts.

A city to moon about in for a month and we had had but a day and the day was ended and we were waiting for the train that was to bear us away from it all. Waiting, I found myself losing my regrets at having come to the station too soon. There were sights to be seen here as well as outside, tremendous sights. Never before, not in the Pennsylvania nor the Grand Central in New York had I beheld such vast crowds hurrying to and fro, seen such a multiplicity of rooms for them to hurry through, glimpsed such an array of conveniences for the traveler. But then, I had never been in Chicago before. How could Peter read the time away? No cold print for *me* when such a living book as this great railroad station of Chicago on a Saturday afternoon in September lay open before my eyes!

Peter, being a more traveled individual than myself and much less yeasty of temperament, saw nothing in all these people moving about to get excited over. Railroad stations were always crowded, at least they ought to be, if the roads were to pay dividends. What would you? He returned to his book. Peter was like the man in Words-worth who could, unmoved, behold a yellow primrose. This station by the city's brim, a railroad station was to him, a *railroad station*, nothing more!

He hardly raised his eyes at the hubbub which was

going on in the next seat where sat or had sat a young miss of eleven or so, contentedly munching candy until her smart-looking mother bore down on her, interdicting the candy and carting her off, protesting, to have her nails done in the beauty shop that was *beyond* the room, beyond the room in which we sat. The way that short-kilted skirt of hers switched angrily from side to side as she was carried off proclaimed more loudly than words that she wished all manicurists at the bottom of the sea! But this comedy was lost on Peter. His book was consoling him.

Knowing that Peter with a book was in no further need of consolation in the way of wifely conversation, I prepared to desert him. I simply *must* explore this huge place with its kaleidoscopic crowds, its shops, its vista of rooms down which the to-be-beautified one had flounced so comically. So I added my coat and camera, etc., to the parking place Peter had made of himself, assured him I would in no case miss the train and made off. "Don't get lost!" Peter flung at me, with the smile he keeps for my numerous enthusiasms.

I did get lost but that is neither here nor there. Who would not with so many rooms to get lost in? In one of them sat my young miss, her hands firmly clutched by the manicurist, her skirts quiet, by force of circumstances, but what an expression on her face! Near by, on guard, no doubt, stood her mother, *her* face thundering, "Just let me see you try to wriggle off that chair!" Truly, to have to grow up is a painful process, for some.

But not for all, judging by the means one other young miss, in an adjoining alcove, had taken to accelerate the process. She was not more than fourteen; in fact, anachronistic as it sounds, she actually had a braid of yellow hair down her back! Nevertheless, she was audaciously and openly smoking a cigarette. Far be it from me to join the ranks of those who berate the daughters of Eve for following the example so nobly set them by their brothers, but I own her profile gave me a turn. So immature in back and so sophisticated in front! The braid and the thing between her teeth simply didn't go together, that was all there was to it. For sidelights on feminine human nature command me to a beauty shop. Preferably to a beauty shop in a railroad station where nobody knows who you are!

I will not bore you further by relating what I saw. Having seen enough, I meandered Peter-wards once more, intending to *make* him put away his book and listen to my traveler's tale of discoveries; of bathrooms for the soot-grimed, of electric towels for the towel-less and last, but not least, of the debonair chit who had learned so early *not* to reach for a sweet! But as I came up I discovered that Peter, his book laid aside, was already listening to a traveler's tale, listening eagerly.

Where I had sat a man sat now, middle-aged and with the marks of toil on hand and feature. In the seat from

which the candy-eating child had been wrenched sat his wife, middle-aged, like her husband, toil-worn, as he was and like him plainly, almost awkwardly dressed. Her skirt looked suspiciously as if it were cut in that conformation known as a "gore." Her hat, well, it was a hat, black—let it go at that. It is the best that can be said of it.

Peter had not seen me yet, so I had a good chance to examine his new acquaintances as I came towards them. I should not have seen them, probably, if Peter had not been engaged in conversation with them, so inconspicuous-looking were they, a countryman and his wife, I said to myself, taking them in, breaking the monotony of farm life by a week end somewhere. But their luggage, as I came closer, gave this hypothesis the lie. It hadn't a sticker on it anywhere, it was clumsy and unfashionable but it spoke for itself, unerringly. This great black suitcase at his feet, it had felt the roll of the ocean. One sensed it instantly, looking at it.

Just then Peter saw me and rose, introducing me to his seat-mates.

"Tell my wife what you have been telling me!" he urged the man as I settled down into his vacated seat. "She is of your Faith too. She'll love to hear it."

The man needed no urging. He began at once, with ease, as if it were a tale he would never tire of telling.

"We are farmer people, my wife and I," he said simply. "We never traveled before. We may not ever again. We are almost home, now. In an hour or so," he broke off, looking at his wife, smiling. She smiled back as if the thought of getting home again was sweet beyond words.

"As I was telling your husband," he went on, "we've been to Europe, Paris, Switzerland, Germany, Austria, Bohemia, Italy . . . *everywhere!* We have seen," he lowered his voice, reverently, "the Holy Father! We got his blessing from his own hands!" He stopped, living over that moment in his own mind again.

"But that is not all. I leave the best part to the last. There was a boy lived on the next farm to us, one of six children. He wanted to be a priest. Always, from the time he was twelve years old, he wanted to be a priest. But his father and mother were too poor to send him to school. They had six children. We, my wife and I, we never had any. So, when we found out this thing, that that young boy he wanted to be a priest, we made up our minds, my wife and I, that we send him to school, educate him for a priest. Ever since he was twelve years old we send him to school, take care of him. He calls us," he glanced lovingly at his wife, "he calls us 'Father and Mother.'" An expression, impossible to portray in words, lighted up his rugged face.

"Time, it went on and this summer it comes that he is to be ordained. He belongs to some Order, I forget the name, it is this Order which sends him to the other side to be ordained. He was to be made priest at Prague. So Mother, here, and me, we made up our minds to pack up and go to that place, so far away, and see him ordained." He stopped again, meditating, his eyes on the ground.

"So we went," he said, quietly, raising his eyes and

looking at me. "We saw him made a priest, saw him say his first Mass." He paused, looking full at me. "And when he said his first Mass, that boy that we know all these years, since he was a baby, when he came down the altar steps with his vestments on and the holy chalice in his hand, he came straight to *me*, and to Mother, here, first of all the people in that church there and he lays the Holy Communion on our tongues. That little boy that we send to school, he is a priest and brings the Holy Communion to us, *first*, to us who never had a son of our own. First of all the people in that strange church there on the other side of the world!"

Although he was looking full into my eyes he was not seeing *me*. He was in a far country, kneeling at a strange altar rail while a young priest wearing his vestments for the first time came down the steps of the altar bearing to *him*, his foster-father, the Body of the Lord!

I stole a look at the woman. She caught my look full and returned it, her eyes a glory, her hands raised slightly, in an unconscious gesture of prayer, work-worn hands that had never known the joy of fondling an infant of her own but had toiled to help educate a priest for the altar, hands beautiful to behold! We sat, the three of us, motionless, they living over again the one great moment of their lives, I seeing it through their eyes, their simple gestures, the glory of their faces. The station, with its surge of people was blotted out, forgotten. I was in Prague, assisting at that first Mass!

"We took him with us," the man continued, "on to Rome. He was with us when the Holy Father blessed us. We saw the Holy House of Nazareth together." ("But *you* have lived in it, always," I commented, inwardly.) "Then Mother and me, we came on home. We've spent a lot of money but it doesn't matter. He is a *priest*, that little boy we send to school. He gave us Holy Communion with his own hand!"

He had more that he could have told us but our hour had rolled around and it was time to board our train. I threw them a last good-bye as we went through the gates but they did not see it. They were stooping over, gathering their luggage together, a commonplace-looking couple. A middle-aged, travel-tired pair, the kind one sees everywhere, to whom, apparently, nothing out of the ordinary has ever happened or ever will. *Apparently.*

When we had settled in our seats Peter handed me a Chicago paper. "I know you'd rather have the *Sun*, but it may pass away the time. You won't want to read the first page, though. Another murder! What a city!"

Yes, what a city! As the miles away from it lengthened I found myself thinking of it more and more. Not now of its proud Lake Front and its tall buildings and its streets with their lights and shadows. No, not of these at all. Only of the great station with its huge crowds, its hurrying red caps, its clanking train gates, its confusion. And the still moment that came, blotting it all out, when an inconceivable flash of glory illuminated two plain faces, and I, who was vouchsafed the vision, found myself for the instant not in Chicago at all but transported to a place I had no knowledge of, to far-off Prague, that is to say—to Mount Thabor.

The Supreme Court and Canon Law

WILLIAM I. LONERGAN, S.J.

TWICE within the past few weeks has the United States Supreme Court adjudicated cases to which members of the Catholic Hierarchy have been parties. In both instances the position of the Church in its legislation has been vindicated and the Court has implicitly restated the well-established rule that the law recognizes the corporate existence of the Church and the Papacy, and that in purely ecclesiastical matters its own decisions are conclusive.

Strangely enough both cases were on appeal from the Philippine Islands. Strangely enough, too, both decisions affirmed opinions of the local Supreme Court which had reversed the trial courts. In the one case the Bishop of Jaro was the defendant; in the other, the Archbishop of Manila. Each involved an important principle and the implications of the decisions were significant.

Briefly, so far as the case of Arnoldo vs. the Bishop of Jaro, *et al.*, is concerned, the plaintiff complained that subsequent to the burial of his daughter in a Catholic cemetery, he was refused permission by the ecclesiastical authorities to transfer the remains to a Masonic burial place. In this he saw an interference with his parental rights and sued. In reply the Bishop maintained that the Church had absolute control over its cemeteries and the bodies buried therein and that it was contrary to its law for them to be disturbed, the more so as the removal to non-consecrated ground would imply a profanation. This contention the Supreme Court has upheld, justifying its opinion especially by the precedent established in a Brooklyn case that was before it several years ago, where a renegade Catholic sought to remove the bodies of several of her kin from a Catholic cemetery.

The Manila case was, both in the facts and the issues involved, more complicated. It has an added interest because it is probably the first time that the new Code of Canon Law was before the United States Supreme Court for application or construction.

Somewhat over a hundred years ago Doña Petronila de Guzman, a pious Filipino woman, provided in her will for the establishment of a chaplaincy. She directed that property of the value of about 1,700 pesos, having an annual income of 180 pesos, should be set aside, "the father chaplain to celebrate sixty Masses annually" for the souls of the testatrix and certain deceased relatives. As the first appointee of the benefice the will designated her great-grandson. The president of the College of San Juan de Letran was named patron of the chaplaincy.

In due time Doña Petronila's executor drew up the deed of foundation providing that "said property is segregated from temporal properties and transferred to the spiritual properties of the archbishopric, without its being possible to alienate or convert the property as such into any other estate for any other cause, even though it be of a more pious character. . ." The Archbishop canonically established the chaplaincy.

The original appointee, who served about eighteen years, was followed successively by four other descendants of the testatrix. The last of these, after enjoying the benefice for nine years, in 1910 abandoned his seminary career, renounced the chaplaincy, and married. In 1922, when his son, Raul Rogerio Gonzales, was ten years old, his father presented him to the Archbishop of Manila for the benefice which had been vacant since his resignation. On the ground that the candidate did not have the qualifications required by the Code of Canon Law promulgated in 1917, the Archbishop refused the appointment. He stated, however, that when the applicant reached the canonical age (fourteen), if he were tonsured and otherwise fulfilled the Code's provisions he would most willingly accede to his request, though he noted that this would not be in virtue of any right of his as an heir since the will of Doña Petronila provided only that the first incumbent should be a relative, but purely as a favor and courtesy. Resenting the attitude of His Grace, but without previously appealing the case to Rome as ecclesiastical legislation provides, young Raul, through his father acting as his guardian *ad litem*, instituted proceedings in the Philippine courts.

Substantially he alleged that as the nearest male relative in descent from the foundress capable of becoming a cleric he was entitled to the chaplaincy; that his qualifications were to be determined not by the new Code of Canon Law, for its application would be a violation of the United States Constitution, the 1898 treaty with Spain, and the Organic Act of the Philippine Islands, but by the law and customs in force at the time of the creation of the foundation; and that the only qualification necessary for the enjoyment of the benefice and its revenues was fitness ultimately to become a priest. He asked that his status be adjudicated accordingly, that his appointment be ordered, and that the Archbishop be directed to pay him the aggregate net income of the chaplaincy during the vacancy, less the Mass stipends. This amounted to about 173,725 pesos (\$86,862.50), for in the course of the years the original value of the property had increased sevenfold while the outlay for the Masses had scarcely doubled. Both the Supreme Court of the Islands and the United States Supreme Court in discussing the facts remarked that it was the property rights involved that appeared to be the contestant's main consideration.

The Archbishop met Raul's charges first by denying the jurisdiction of a secular court to adjudicate the case, on the ground that by the very nature of the chaplaincy the property, as the deed of foundation specified, had become "spiritual property of a perpetual character," and was, accordingly, subject only to the jurisdiction of the ecclesiastical forum. He maintained further that even if the court had jurisdiction an appeal to it was irregular until ecclesiastical methods and avenues of redress were exhausted and that in this case an appeal to Rome from

his judgment was still available to the plaintiff. In addition he pleaded as a bar to the candidate's appointment the provisions of the new Code which provides that simple benefices are conferred only upon clerics, that is, those already tonsured, to be promoted to which one must have begun his theological course. Finally, he urged that even if the recent legislation were not applicable, it had been the universal law of the Church since the Council of Trent in the sixteenth century that no one could be appointed to a chaplaincy of the type in question who was not fourteen years old or who lacked elementary knowledge of the Christian Doctrine.

As a fact there was no evidence in the record to indicate that young Raul had any knowledge of Christian Doctrine and even if tested by the lenient provisions of the Tridentine legislation, his evidence showed that he was utterly unfitted for the appointment. Time would easily have cured the age defect and when examined at the trial he was then almost fourteen. Nevertheless he was only in the sixth grade studying "arithmetic, geography, spelling, phonics, conversation, English and good manners," and confessedly still accustomed "to be spanked by his parents." Typical of his testimony was the following:

- Q. What do you want to be as regards your future career?
- A. Yes, sir.
- Q. What do you want to be?
- A. I want to be an archbishop.
- Q. Do you want to be a priest before you become an archbishop?
- A. Yes, sir.
- Q. Do you know what a priest is?
- A. No, sir. . . .
- Q. Do you know what training is needed to be a priest?
- A. Yes, sir.
- Q. What?
- A. To say Mass.
- Q. Do you know what subjects you must study in order to prepare for the chaplaincy?
- A. I know of only one . . . theology. . . .
- Q. Is theology a man or a person?
- A. I do not know.
- Q. Is theology not money?
- A. No, sir.
- Q. What is it?
- A. I do not know what it is. . . .

The judgment of the trial court was in favor of the boy on the score that the 1917 Code did not govern but the law in force in 1820, and that according to that norm he had the requisite qualifications. In reversing this judgment the Island Supreme Court held

that to give effect to the provisions of the new Codex would not impair the obligation of the contract made in 1820 as it was an implied term of the deed of foundation that the qualifications of a chaplain should be such as the Church authorities might prescribe from time to time, and that since Raul confessedly did not possess the qualifications . . . he could not be appointed.

Apropos of the allegation that for the Code to be given effect in the case would be a violation of the Organic Act of the Islands, Mr. Justice Street said:

This idea is in our opinion fallacious. It is undeniable that under Spanish law an ecclesiastical canon such as we are now considering could have been adopted regardless of its effect upon the foundation or the persons interested therein, and it cannot be admitted that an obligation which could be changed under Spanish

law has become immutable from the promulgation by Congress of the Constitutional provision forbidding the impairment of contracts by legislative Acts. Under said Constitutional provision obligations are to be respected as they stand. . . . If the proposition maintained by the plaintiff's attorneys be true, then we are confronted with the spectacle of a chaplaincy without ecclesiastical qualifications. Perpetuities of any sort are objectionable, but one of this character would be intolerable. As is justly said by the attorney for the appellant, "it is unthinkable that qualifications for chaplain should remain stagnant and the same forever." In passing upon a question of this character the Court is not at liberty to ignore the effects upon human society which would result from adopting the proposition upon which the case for the plaintiff here rests.

Mr. Justice Malcolm in a concurring opinion remarked:

When the endowment was created, there existed a unity of Church and State in the Philippines. The change to American sovereignty caused the complete separation of Church and State. All special privileges of the Roman Catholic Church were abolished. But the property of the Church was protected, since in the Treaty of Paris it was declared that the relinquishment or cession of the Philippine Islands "cannot in any respect impair the property or rights which by law belong to the peaceful possession of property of all kinds of . . . ecclesiastical or civil bodies."

The parties seem much concerned with worldly considerations, with obtaining control of the tidy sum involved. Yet if we would place ourselves in the position of the elderly lady who conceived the foundation, it would be realized that what she desired was the saying of Masses. The wishes of the foundress of the spiritual trust should govern and will rather be subserved than thwarted by the application of the Canon Law of 1918 to the trust.

It is not for the courts to exercise control over the dignitaries of the Roman Catholic Church in the performance of their discretionary and official duties. Rather it is for the applicant to conform to just Church regulations. The courts should ponder long before compelling the defendant Archbishop of Manila to appoint a particular person to a chaplaincy, in contravention of the mandatory provisions of existing Canon Law.

The all-controlling considerations in the disposition of this case are the intention of the foundress of the spiritual trust, which should be respected, and the impropriety of the courts invading the religious realm and their attempting to order things to be done, the performance of which appertains exclusively to the regularly constituted authorities of the Roman Catholic Church.

From this judgment an appeal to the United States Supreme Court was taken. On October 14 last Mr. Justice Brandeis handed down its opinion. It is to the credit of the distinguished members of the New York bar who represented His Grace of Manila in the present controversy, Messrs. William D. Guthrie and George J. Gillespie, that in rendering its opinion, the Court makes more than one passage of counsels' clear and scholarly brief its own.

By way of prelude it rules that it has jurisdiction both of the parties to the controversy and the subject: of the parties, "for the Archbishop is a juristic person amenable to the Philippine courts for the enforcement of any legal right and the petitioner asserts such a right"; and of the subject matter, "for the petitioner's claim is in substance that he is entitled to the relief sought as the beneficiary of a trust."

The fact that the property of the chaplaincy was transferred to the spiritual properties of the archbishopric affects not the jurisdiction of the court but the terms of the trust. . . . The Archbishop's claim in this respect is that by an implied term of the gift the property . . . should be administered in such manner and by such persons as may be prescribed by the Church from time

to time. Among the Church's laws which are thus claimed to be applicable are those creating tribunals for the determination of ecclesiastical controversies. Because the appointment is a canonical act it is the function of the Church authorities to determine what the essential qualifications of a chaplain are and whether the candidate possesses them. In the absence of fraud . . . the decisions of the proper Church tribunals in matters purely ecclesiastical, although affecting civil rights, are accepted in litigation before the secular courts as conclusive, because the parties in interest made them so by contract or otherwise.

After waiving discussion of the problems that would center on the application of the 1820 law, "for we are of opinion that the law in force at the time of presentation [1922] governs," the opinion continues:

Neither the foundress nor the Church authorities can have intended that the perpetual chaplaincy created in 1820 should, in respect to the qualifications of an incumbent, be forever administered according to the canons of the Church which happened to be in force at that date. The parties to the foundation clearly contemplated that the Archbishop would, before ordination, exercise his judgment as to the fitness of the applicant, and they must have contemplated that in the course of the centuries the standard of fitness would be modified.

Referring to a claim made by the petitioner that even if he were not entitled to the chaplaincy because of canonical impediments, he was nevertheless entitled, as heir, to the surplus net income earned during the vacancy of the chaplaincy, the Court says:

The surplus income . . . has been used by the Archbishop currently for pious purposes, namely, education. By canon 1481 of the new Codex the surplus income of a chaplaincy . . . must one-half be added to the endowment or capital, and one-half to the repair of the church, unless there is a custom of using the whole for some common good to the diocese. The use made of the surplus of this chaplaincy was in accordance with what was claimed to be the long established custom of the archdiocese. Both the custom and the specific application made of this surplus has been approved by the Holy See. The Supreme Court held that since Raul had sought the income only as an incident to the chaplaincy he could not recover anything.

As the brief of the learned counsel for the respondent noted, the importance of the issues involved in the case cannot be exaggerated, for in the Philippines alone there are about 190 of these chaplaincies, and to decide about a single one of them as the plaintiff requested would have very far-reaching consequences. The judgment of the Island Supreme Court was affirmed.

BALLADE OF GARDENS

My neighbor, come and chat with me.
These summer afternoons create
An idle mood. I love each tree,
That hemms my garden, tall and straight.
If one is gnarled because the weight
Of ice and snow has made it bend,
I love it for that very trait.
Come in and chat a while, my friend.

I like to watch the bumble bee
Who, though he seems a little late,
Has time to sip his nectar tea,
Is willing to participate
Along his way in gruff debate,
But will not ever condescend
To have a pleasant tête à tête.
Come in and chat a while, my friend.

GERTRUDE RYDER BENNETT.

Education

Can We Suspend College Athletics?

PAUL L. BLAKELY, S.J.

I FEEL all of a tremble as often as the Great and Good address me. I begin to search what I refer to as my conscience. With Aesop, I realize that when the winds begin to blow, it is better to be a humble herb than a towering oak. I endeavor to cloak myself with an air of inconsequence and high invisibility.

This experience was mine a few days ago, when, unfolding a letter and looking to the end, I saw the signature of a college president. I know him well, but I must say that he is quite unlike Yorick. He is a grave and learned administrator, who for years has guided the destinies of two of our largest schools, and has guided them admirably. But he is not so grave and learned that he does not know what is happening on the other side of the college gate; as will witness the following paragraphs which, with permission, I quote. He begins with a few words on the athletic situation.

"We who have, or have had, the misfortune of being college administrators, should consider ourselves sufficiently chastised by your gentle rod. Perhaps we should seek a comfortable posture and nurse our wound stripes. But we are a persistent species, else we never should have survived the administrative ordeal. This particular member of the clan bears so many stripes that he did not even wince under your 'This and That.'

"Mr. Taft, whom you cite on college athletics, once sat in the President's chair, and now sits in that of the Chief Justice. You occupy an editorial chair, and from its depths you hope that we shall never lose Mr. Taft. Permit me to hope that both of you will long be with us. But as for us, whom you dub 'weak college administrators and unintelligent college administrators,' I suppose the sooner the world is rid of us, the better.

"Yet I am wondering what your judgment would be, and what his, had you known the unenviable experience of the college administrator.

"The athletic situation is admittedly bad. It did not require the Carnegie Foundation's funds and investigators to tell us that. But who appointed them judges? What is the value of their judgment? Why should we be particularly interested in it? Years ago that fearless and honest and clear thinker, Father Timothy Brosnahan, S.J., devoted some of his thought to this very Foundation, and told us what we might expect from this and similar purveyors of private judgment. He had his critics, but some of them have lived to recognize the prophet.

"Perhaps, after our chastisement by you, I should not venture on a suggestion. But here it is.

"Let a group, the larger the better, of these 'weak college administrators and unintelligent college administrators' agree to declare a ten-year intercollegiate athletic armistice. Call a halt in all contests involving major sports between the universities and colleges, large and small. To these I would add the high schools, because the seeds of athletic evil are sown there. This will elimi-

nate the scouting competition, for there will be no demand.

"Meantime, there should be intensive intramural athletic activity in all our educational institutions. Physical training should be made part of the course. Graded and properly supervised, it would thus give opportunity for a more substantial development of body than is secured by cheering at the games.

"Athletics in the colleges now constitute a business, a big business, a growing business. If the growth indicated a real progress in fulfilling the purpose for which colleges were instituted, well and good. But the contrary is true.

"Hence the armistice plan which eliminates the fundamental reason for all of the present-day college athletic evils, seems to be demanded. The plan needs elaboration, I freely admit. But, unlike us poor administrators, our critics are intelligent men, and will clearly see its possibilities."

This administrator harbors no love for the Carnegie Foundation, but he agrees in substance with the indictment presented in the now famous Bulletin No. 23. "Commercialism," say the investigators, is the root of all athletic disorders. "The athletic situation is admittedly bad," writes my correspondent. "Athletics in the college now constitute a business, a big business, and a growing business," a business, too, hurtful "to the purpose for which colleges were instituted." These indictments differ only as six and half a dozen. Avowals equally candid from all college administrators will help to put our feet back on the path of propriety.

But avowals will not be enough. If, as the investigators and my college president affirm, college athletics constitute a big and growing business that works against the purpose for which the college was founded, then the man who undertakes to attack it courts martyrdom. That much is certain. For while unconcern for profits is one of those feelings which, as Pickwick says, does credit to our nature, it is also one of the rarest.

But what is to be thought of the armistice plan? I do not give it as my own. Certainly I cannot commit AMERICA to it. But I think it is worth pondering over. Submitted by an educator of the highest type, a successful administrator, too, of a college and of a university, it merits serious consideration.

The plan recognizes that what one college cannot do, may possibly be done by a union of many. United we stand, say Kentucky and my administrator. The danger of combating commercialism must be faced, and the best way of meeting the enemy, thinks this administrator, is a joint proclamation of a ten-year armistice. Suspend intercollegiate contests, and you abolish the win-at-any-price spirit, and you abolish recruiting and subsidizing, for, he argues, there will then be no demand for seasoned players. At the same time, a dozen other evils, overdone newspaper publicity, for instance, broken class schedules, journeys across the country, and the tendency to turn a blind eye to the scholastic deficiencies of a skilled athlete, will go into the discard.

During the armistice, alumni would cease from troubling, and coaches would be at rest. It would all be something like Omar's Lion and the Lizard in the courts

where Jamshyd gloried and drank deep. But the interval of cob-webbed goal posts and comparative peace would give our college heads time to reflect, to fix upon definite policies, and to guarantee their continuance. That done, the awakening could come. We need not think now of total abolition, for there is a place in the educational scheme for intercollegiate athletics. What that place is we wish to determine—and it is hard to think when the teams pour out on the field, and a roar goes up from a hundred thousand throats. That unleashed enthusiasm would quicken the pulse of the dustiest mummy in all Egypt—and emotion is as too much oil to the cold, hard, gemlike flame of the intellect.

A ten-year armistice would at least have the effect of teaching our enthusiastic alumni that a college can be an excellent college, and still lack a complement of fullbacks and discus throwers. Johns Hopkins has attained respectable standing, academically speaking, although it rarely makes the headlines on the sporting pages.

What do our colleges think of the plan? Can they, with old Uncle Ned, lay down the shovel and the hoe, that is to say, football and other intercollegiate contests? For that excellent venerable there was to be no more work, and there the parallel deflects. For there will be plenty for our college presidents once they take up the question of the reform of college athletics.

Sociology

The Dangerous Age

SHIRLEY W. WYNNE, M.D., Dr.P.H.
Commissioner of Health of New York

EVERY age, as life insurance companies so willingly inform us, has its peculiar dangers. At no period in our lives may we take refuge in the comforting thought that at last we have reached a point of placid safety. But that part of the average life span which I would call the dangerous age presents especially intricate problems of health and individual adjustment to society. It is the period from fifteen to thirty years of age.

During those fifteen years we pass from childhood to full maturity. We leave the guarded environment of the child with its necessary restrictions and its supervision, for the adult world. We pass through adolescence and face life on our own. As young adults we enter the business and social world. Certain adjustments are necessary; if we cannot make them we go under. It is sink or swim. Once we have celebrated our thirtieth birthday, we may take it for granted that we have arrived at civilized maturity, but the degree of our maturity depends to a larger extent than we are apt to realize, upon the success of the adjustments in the earlier years.

Health authorities are particularly concerned with the fifteen-to-thirty period. They realize the dangers to health and life itself during these turbulent years. They are aware of society's duty to assist youth in making the necessary adjustments to life, and they are only too well acquainted with the misfits resulting from maladjustment. Their goal is a civilization based on sound minds in sound

bodies. This goal can never be attained as long as youth is swamped with overwhelming difficulties at its first contact with life in the adult world.

The dangerous age may be divided into two periods—adolescence and the young adult years. Each presents its own problems; each has its peculiar pitfalls.

At fifteen, boys and girls are barely out of childhood, yet the awakening spirit of adolescence stirs within them. They are conscious of new emotions, of scarcely comprehended urges. The mysterious process known as "growing up" has begun. They need at this time understanding care based on knowledge of the changes taking place within them, and on the conditions in the adult world which they will shortly meet. Their development is two-fold—physical and psychic, and these two phases mingle subtly. Each must be looked out for. Their health must be protected, and their attitude toward life must be shaped along civilized lines.

Adolescence is a more trying period for girls than it is for boys. The physical changes affect a girl's whole being to a far greater extent than they affect a boy; her physique feels the strain, and she is apt to become run down. Very often she becomes anemic. The result of this is seen in the frequency with which tuberculosis attacks girls from fifteen to nineteen. For this reason it is essential that young girls get plenty of sleep, plenty of fresh air, plenty of wholesome food. Excess of social activities making for late hours should therefore be avoided scrupulously, if only because of health.

Heart disease is the second highest cause of death in the fifteen-through-nineteen age group. Chronic nephritis also makes its appearance as a cause of death at this time. Both ailments are very largely the aftermath of infectious diseases during childhood. This brings us to the realization that health in childhood means health in adolescence, and in early adult life. Only now are we realizing that much serious illness may come from infected teeth and diseased tonsils. Teeth, even the milk teeth, tonsils, and the matter of nutrition, cannot be neglected with impunity. For such neglect the inexorable penalty of lack of strength and resistance in later years is demanded.

We now come to the early adult years. Here also tuberculosis takes the greatest toll of life. In the age groups from twenty through twenty-four and from twenty-five through twenty-nine, the percentage of deaths from this disease is far higher than that from any other cause. During this period young men fall victims as readily as do young women. The reason is not far to seek. These young persons are just entering the adult world. Most of them are engaged in business. Heretofore their world has not included the restrictions and requirements entailed in holding down a job. They must adjust themselves to a routine existence, and the process of adjustment involves a certain amount of mental and physical strain. Sometimes they break down under this strain. Further, the beginner in industry is frequently overworked, and poorly paid. The combination of over-work and poor pay is apt to result in physical debility. Once a young man or a young woman becomes thoroughly run down, tuberculosis lies just around the corner.

Then there is the question of marriage. Most marriages are made during early adult life, and this is as it should be. Young people should have their babies early, for the sake of their own health, and because of the youthful companionship which they can then offer their growing children. Here the matter of health enters. Healthy children usually come from healthy stock. The offspring of the physically weakened are not apt to be strong; hence every young man and every young woman should remember the probability of parenthood and should keep fit. Parents should insist on a certificate of health from both parties. They should assist in every way to have their sons and daughters of marriageable age establish worthwhile contacts with other young people, and strive to have the young people meet in the safe surroundings of a good home. Young men and women should be led to realize the value of sound health and good character in those whom they seek as life partners. Good taste in dress, ability to play golf and bridge, expertness in driving a car, an interesting line of small talk, are well enough in their way, but they should not loom large in contrast to health and character. In this connection I should like to emphasize the importance of having the young people welcome the opportunity of establishing a home of their own and rearing a family. For on the blessings of healthy children and a real home life, rest the immediate happiness of the young people themselves and the future good of the race.

Unpleasant as it is, the so called "social diseases" must be mentioned. Throughout the past they have been responsible for much of the misery in the world. Heretofore they have constituted a hidden evil, and have wrought their destruction like the unseen rot at the heart of a great and seemingly sturdy tree. Recently medical science has recognized the necessity for carrying the battle against them into the open. Only thus may they eventually be stamped out; only thus may the public be warned against them, and educated to escape them.

It is generally accepted that ten per cent of the population is infected with syphilis, and that syphilis is the greatest single cause of death. Statistics do not show this, since deaths from an original syphilitic infection appear under some designation such as chronic heart disease, cirrhosis of the liver, chronic Bright's disease, arterio-sclerosis, apoplexy, softening of the brain, locomotor ataxia, etc. Syphilis has been called the great imitator. It induces other ailments, and these ailments become the immediate cause of death.

For many years gonorrhea was regarded as a mild but shameful ailment. It is neither. It is a very serious disease and is often innocently acquired. This disease causes sterility, and often leaves a trail of tragedy in the form of blindness, peritonitis, arthritis, and other complications.

Cynical significance might be found in the fact that the venereal diseases concentrate their attack largely on the age groups from fifteen through twenty-five. But cynicism gets us nowhere. Rather, the situation calls for enlightened action. During the ten-year span from fifteen to twenty-five, young people become physically mature,

but they are not yet mentally mature. The period, as I have said, is one of constant adjustment. Not the least of these adjustments is the control of the sex impulse in relation to life. Youth needs at this time the constructive sympathy of the mature.

We hear much these days of the deplorable lack of moral sense among the young, and we put it down to the increasing freedom of the present age. We exclaim with horror that between drinking and automobile parties and general lack of chaperonage, youth is going to the dogs. But we do not really know what is happening. There appears in many quarters to be a change in sex morals, and occasional flagrant instances are brought sharply to our notice, but for the most part our hands are tied in ignorance. The trouble is that our young people do not confide in us. We cannot even guess what they are thinking. The barrier between youth and maturity seems particularly insurmountable just now. In many cases parents are to blame. They must more frequently participate in their children's activities, learn to consider the young people's problems more sympathetically, be more chary of their do's and don'ts, and seek in every way to become the friend and companion which all young folks so constantly crave. Above all, parents should not express suspicion and mistrust. If they have their doubts, they should contrive ways of keeping their children from temptation, and under adequate supervision.

If we care to, we may blame these conditions on the shifting standards of the age. If we are wise, we shall realize that we ourselves have been at fault. Youth needs guidance and education. It is up to those of us who have passed through the dangerous age to let youth benefit by our counsel, based on intelligent sympathy.

The Catholic Church recognizes the need for education in these matters. When social hygiene associations were first organized, Cardinal Gibbons was long a moving spirit in their progress. Much has been accomplished by this work, and the Church today maintains a leading role. Such well known clergymen as Father Alphonse M. Schwitalla, S.J., dean of the St. Louis University School of Medicine, and president of the Missouri Social Hygiene Association, and Dr. John M. Cooper, associate professor of sociology in the Catholic University of America, contribute vastly to the program of proper enlightenment.

While thorough-going prevention of these diseases is the ideal toward which we strive, every available facility for cure must be offered to those who contract them. To this end all cases of venereal disease must be discovered at their inception. It is well known that syphilitic mothers often give birth to children that either die early in life, or grow up as physical wrecks. Nearly seventy-five per cent of such pregnancies end in the death of the child before birth, or within two weeks after birth. Of the remainder, one-half die before the end of the first year, and most of the rest can look forward only to a miserable existence. If, however, the mother undergoes treatment during the first few months of pregnancy, she may be cured, and her child be given a normal chance for health.

Such are the dangers of adolescence and of early adult life. They are real and very terrible. We may well shudder when we consider them, but we must not indulge in recrimination, or stand aside in hopeless commiseration of the lot of youth. We must come to the rescue with every aid that religion, science, and the knowledge of life can offer. Thus, and thus only, may youth be brought safely to full maturity.

With Scrip and Staff

THE recurrence of St. Gertrude's feast (November 15) brings to mind the recent celebration of the seven-hundredth anniversary of the foundation of the Convent of Helfta, at Eisleben, in Germany, which Gertrude entered at the age of five, and where she passed the scant forty more years of her life.

Eisleben, the "city of Luther," has other and nobler memories than that of the apostate monk who tore Christianity in twain. Four great prophets of the inner life are associated with the convent of Helfta: Gertrude the Great, Gertrude of Hackeborn, Matilda (Mechtildis) of Hackeborn, and Matilda of Magdeburg. Nothing but ruins remain, but on June 30 of this year an altar was built in the ruins, where the Bishop of Paderborn celebrated a pontifical Mass, a sermon was preached by the Cistercian Prior of Hardehausen, and, in the afternoon, there was a special service in honor of the saint. "For the first time in four hundred years," wrote an eyewitness, "the sound of the psalms was heard again in this venerable spot."

FATHER FABER, in his "All for Jesus," takes St. Gertrude, so well known for her devotion to the Heart of Jesus, as an example of true liberty of heart. "A holy man," says Father Faber, "pressed God to reveal to him in prayer what it was in which His Divine Majesty took so much pleasure in his beloved Gertrude. God vouchsafed to reply that it was her liberty of heart. The holy man, having esteemed the excellence of this gift much less than it deserved, answered in surprise: 'And I, Lord, thought that what pleased Thee most in her soul, was her perfect knowledge of herself, and the great love to which, by Thy grace, she has attained.' 'It is true,' replied our Lord, 'that those are two great perfections; but this liberty of heart implies both of them, and it is a precious gift, and a good so perfect, that it is enough to raise a soul to the summit of perfection. It is this which disposes the heart of Gertrude to receive every moment of her life some new favors; and it is this which hinders her heart from attaching itself to anything which can displease Me, or dispute with Me the empire of her love.'" "Her mind," writes Pourrat, "untrammeled by speculation, joyfully contemplates the beauty of created things, above all of plants and flowers, and sees in them a reflection of Divine perfection."

In contrast to the popular views today of the Middle Ages, it is striking that Gertrude's liberty of heart, her broad views, far from bringing upon her the censure of the doctors of her time, gained for her universal approval.

THE same fact is illustrated even more strikingly in the case of Gertrude's great predecessor, St. Hildegarde of Bingen, the seven-hundred-and-fiftieth anniversary of whose death was celebrated on September 17 of this year. Hildegarde was a saint and a mystic. Yet she corresponded with four Popes, two emperors, a great number of princes and princesses, saints, such as St. Bernard of Clairvaux, many bishops, and abbots and abbesses of monasteries. She wrote on natural history, on medical pathology and medical practice. Her language, like so many of the saints of those days, was frequently of that plain kind which would bring instant censure from many good souls upon a Catholic writer if indulged in today. Indeed, she used some of the "facts of life" as serenely for expressing her pious visions, such as that of the aspirants for Baptism, quite as we now use flowers and sunsets and other such undeniably decorous images. Being a German mystic, she leaned, of course, like German epic poetry, "towards the mysterious, the huge and the terrible." Just so did the much-discussed Mother Mary of Agreda revel in the ceremonious imagery of the high Spanish court. But Hildegarde knew whom she was talking to; and those strange words in which she appeared to prophecy the havoc of the Reformation in Germany struck home in the hearts of her hearers.

The people who will accomplish these things profess holiness; deceived by the devil and sent by him, they will come with pale countenance, perfectly counterfeiting holiness, and will unite themselves with the powerful princes of the earth. . . . All, however, will not be seduced by them, for there are pastors, most stout soldiers of God who are righteous. There will also be some congregations of saints whose lives are pure who will not allow themselves to be carried away. Then the enemies of God will counsel the princes and the rich to compel with whip and cudgel these pastors of the Church, and other spiritual men their disciples, to obey them.

Limited and vague as is the prophecy, it foresaw at least some of the essential features of the disaster to occur four centuries later, from the same causes that beset the Church in her lifetime. Were we as plain in speaking of the past as Hildegarde was of her own present, there would be, perhaps, less misconception of history. Moreover, no epoch in the Church is without danger from the ancient enemy, wealth and sloth.

THE reason the saint just mentioned could speak as she did, was that she went to the vital point of the matter, in attacking sin, and not sinners. It is interesting that one of the most recent notable converts, Miss Sheila Kaye-Smith, published just before her reception into the Church a booklet on "Sin," the first of a series of "Publications of the Guild of St. Francis of Sales," by various High Church Anglican writers. To quote a little notice of the book in the London *Universe*:

The writer expounds the Catholic doctrine about sin, grace and penance with—in the broad—an accuracy unusual in non-Catholic writers upon these difficult subjects. But the striking thing about the booklet is its persuasive manner, charm of style and quiet earnestness of spirit. It is full of brilliant things also. For instance the Protestant doctrine of original sin differs from the Catholic by only one letter: the former says man is "depraved," the latter that he is "deprived"—i.e., of original justice.

"It is chiefly," says Miss Kaye-Smith, "because the

sense of God has grown weak that our sense of sin has grown weak." This explains the courage of those medieval seeresses. Beholding as they did the majesty of God, they saw where to put the finger on the sickness of the time. Moreover, there were not too many of them. The individual prophetess gains by isolation. A multitude would be oppressive. As Chesterton says touching Mrs. Pankhurst, they are "sublime separately, but horrible in a herd." Divine Providence provided as many as were needed, but no more.

YET Miss Smith is the opposite of a professional moralist. She is known as the novelist of Sussex lanes and farms: simple and natural in her style and subjects. With her husband, the Rev. Theodore Penrose Fry, she was received into the Church on October 21, by Father C. C. Martindale, S.J., at the Church of the Immaculate Conception, Farm Street, London. Her husband, whom she married in 1924, is the eldest son of Sir John T. Fry, Bart. After his ordination in the Anglican diocese of Chichester he was appointed curate of Christ Church, St. Leonards-on-Sea, and was later curate of St. James', Norlands. In 1926 he became curate at St. Stephen's, Gloucester-road, Kensington, London.

IN the same issue, the *Universe* gives the following reminder of some of the distinguished converts amongst literary people in recent times:

G. K. Chesterton, Compton Mackenzie, D. B. Wyndham Lewis, Shane Leslie, Fr. Ronald Knox, Wilfrid Meynell, Montgomery Carmichael,

Lucas Malet (Charles Kingsley's daughter), F. Marion Crawford (author of "The White Sister"), Mrs. Blanche Warre Cornish (Thackeray's niece), Cecil Chesterton, Mary Angela Dickens, Guy Thorne (author of "When it was Dark"), Ernest Oldmeadow (Editor of the *Tablet*).

Clothilde Graves ("Richard Dehan"), Francesca M. Steele ("Darley Dale"), Lawrence Alma-Tadema, Wilfrid Rowland Childe, Etheldreda Wilmot-Buxton, John Ayscough (Mgr. Bickerstaffe-Drew), Baroness d'Anethan (Rider Haggard's sister), the Hon. Evan Morgan.

The Hon. Maurice Baring, Lord Alfred Douglas and his wife, Isabel Clarke, Mrs. Coulson Kernahan, J. K. Huysman, Enid Dinnis, L. E. Dobrée, Theodore Maynard, Mary Alice Vials, Prof. J. S. Phillimore,

Algernon Cecil, Bernard Holland, Christopher St. John, Mrs. Victor Rickard, Helen Parry Eden, Wilkinson Sherren, Christopher Hollis,

Alfred Noyes, John Oliver Hobbes (Mrs. Craigie), Sir Charles Paston-Cooper, J. E. de Hirsch-Davies, Mgr. Robert Hugh Benson, Marian Nesbitt.

These names include only some of the English-speaking writers who have become Catholics. Numerous Continental writers might be added to the list, for example, Mme. Sigrid Undset, the Norwegian authoress, who won the Noble Prize for Literature last year, and Johannes Joergensen, the Danish author, each of whom enjoys a world-wide reputation. Giovanni Papini (Italy) and Dr. Frederick Van Eeden (Holland) are two other distinguished converts.

To the Continental converts might be added: Reinhard Johannes Sorge, the German artist, Langbehn, Momme Nissen, Hermann Bahr, Emile Cocteau, and (from Judaism) René Schwob and Robert Kosmas Lewin.

Literature

A School of Critics

FRANCIS TALBOT, S.J.

IT might not appear to be necessary, but unfortunately it is, to stress the fact that I am as thoroughly opposed to the current novels of loose morals, sex appeal and perversion as are the Superiors of Young Ladies Seminaries, conscientious parents, and Missionaries. By way of a profession of morality, I would aver that I loathe, detest, abominate and anathematize all obscene, salacious, vulgar, etc., novels, and that I shall excoriate all such novels at all times. Having made such a protestation, I feel free to suggest that some of the Catholic critics who condemn some of our Catholic women novelists are extremists in their views of what constitute immorality and indecency in a novel.

There is a deep-seated conviction among some Catholics that novels, in order to be regarded as pure and unobjectionable, must be free from all references to sin and violent temptations and natural processes. These scrupulous critics and readers seem to believe that novels must hint at nothing that is not wholly edifying. They forget Cardinal Newman's statement that "it is a contradiction in terms to attempt a sinless literature of sinful man." They give reason for Harvey Wickham's complaint that "today Catholics are almost as Puritanical as are the Fundamentalists."

This rigid and rigorous attitude towards fiction has tended to keep our Catholic authors inarticulate in regard to the obvious conditions in modern life. It has ruled that Catholic authors may write stories that tell of unblemished saintliness but may not reveal the human weaknesses to which we are all subject. It seems to have terrorized our Catholic publishers to such an extent that they dare issue only such novels as would prove innocuous to the grammar-school graduates.

Against this narrow, prohibitory and rigorist attitude there is a reaction that is growing in force. The proponents of this newer school believe that the Catholic novel should progress along the middle of the road. They have watched the rigorists drive the novel up against the hard rocks of utter righteousness. They have no intention, however, of veering it off to the other side of the road into the ditches and the mud. They want a Catholic literature in the English language that is as free, as vital, as honest as the Catholic literature of Germany and France and the Latin civilizations.

What the older school of critics ban from the Catholic novel and what the newer school demands freedom to express would require a separate article of itself. Preparatory to that discussion, however, it might be well to consider a few slogans that have, for a long time, served to suppress the honest efforts of our Catholic novelists. These conventional warnings have, to my mind, blurred our vision. They are aged chestnuts that should be dropped into the fire.

A few weeks ago, the dean of Catholic editors invited a few literary friends to partake of his dinner viands.

The inevitable question of morals in novels flew back and forth over the table. A very spirited lady, whose taste in literature is excellent, quoted the well-known warning of the Apostle: "Let these things be not so much as mentioned. . ." A clerical gentleman, with a stupidity that equaled Chesterton's Father Brown asked: "What things?" The lady, with an elaborate pretense of embarrassment, answered him with a series of shush, shushes. The Father Brown of the evening then quoted, as best he could, the full text of the Apostle Paul's reputed prohibition in literature.

In the Douay version of the New Testament, St. Paul states: "But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: or obscenity or foolish talking, or scurrility, which is to no purpose; but rather giving of thanks." (Eph. V, 3-4). The translation as given in the Westminster Version is as follows: "But as for impurity and all uncleanness or cupidity, let it not so much as be named amongst you, as becometh saints, no, nor filthiness, and foolish talk, or scurrility, which are not fitting; but rather giving of thanks." Whatever else St. Paul intended by his words, he did not mean to formulate a canon of literary criticism by them.

Without entering into a recondite discussion, it may be stated that St. Paul was a prime offender if he meant that the things enumerated should not be named, for he names them frequently. And if these things, literally, are not to be named why should cupidity and avarice be included? A creditable opinion states that the Greek original for "named" may likely be interpreted in the sense of "practised." St. Paul was giving a rule of conduct to the Ephesians. He was warning them against their favorite vices: cupidity which may be understood as meaning idolatry, loose and smutty talk and jokes, violations of the sixth commandment, and a tendency to foppishness.

With a great deal of innocence, then, of the real meaning of St. Paul's widely quoted warning, some of our Catholic judges of morality in the novel rule out, through St. Paul's authority, legitimate themes and incidents and expressions in our Catholic literature. These zealous persons would probably find a great number of objectionable and offensive passages in Scripture and in the official prayers of the Church. They would be horrified by the vigorous language scattered through the writings of the Fathers. "I am quite sure," said Leo XIII, "that if some of the cautious Catholics of our times had been alive in Our Lord's day, they would have concealed the fact that Peter denied and Judas betrayed."

A second slogan that is frequently used by those who insist that our Catholic literature must be sinless and sexless is phrased somewhat as follows: "That is not a novel that I would give to my daughter to read"; "That novel could not be safely put in a school library." The implication is that the novel which is not fit reading for an immature girl or an unawakened boy is thereby to be branded as indecent. In passing, it may be remarked that the degree of ignorance possessed by our young people is often exaggerated. But apart from that, there is a

juvenile literature and an adult literature. If I smoked a pipe, I would not wish to give it to a child of ten to smoke; I would substitute for it a pipe through which he could blow iridescent soap-bubbles. But I fear I would not care to waste my time over a pipe for blowing bubbles and as clean as soap could make it.

The moral standards of Catholic literature have been geared down to the moral experience of juvenile readers. What might shock the child, what might arouse his curiosity, what might reveal to him the temptations to which his elders are open, has been forbidden to the author writing for mature and wise and experienced readers. In a word, the novels etched in acid that would interest and chasten those of us who have passed the first quarter century of our life are condemned by our rigorist school of critics because they contain references unsuitable for children of tender years. Much is to be said in favor of keeping such novels out of the hands and away from the eyes of the young. But the question of the other side is likewise important: "Must Catholic literature in English be regulated by juvenile standards?"

Once upon a time, arguing in favor of freedom for Catholic creative writers, I was asked, "Do you contend that the end justifies the means?" That was a meaningful question to hurl at a Jesuit. It is another of the slogans or catchphrases that those of severe views on Catholic literature frequently employ. The charge against the novelists is this: the heroine is allowed to commit sin in order to be allowed to repent. The good end is the repentance and the reformation of character. The evil means are the presentations of sinfulness and temptation. According to the critics whom I am discussing, a novelist is not permitted to mention a sin even though the consequent remorse is a powerful element of drama. If the novelist does dare to reveal the wickedness of his hero or heroine, and if he follows this with a recital of the hero or heroine's reformation, the latter is declared to be "a chameleon cloak to cover impure suggestiveness." "Let us not be deceived by the edifying ending" the critics warn. "The hero is sent to confession, it is true; but the sins for which the confession was instituted, 'let them be not so much as named' in a novel."

A fair understanding of the art and the science of fiction technique would prevent our rigid censors of Catholic novels from using the catchphrase of the end justifying the means. The Catholic novelist should weigh his material in a scale. On one side of the balancing arm, he should be allowed to put in the ingredients of human frailty; on the other side he should pour in human nobility and supernatural grace. If he is to weigh life honestly and vitally, he should not be forced to concern himself only with the virtue side of the scales.

In view of some of the statements foregoing, I feel obliged to make two protestations. The first is that I would be happy if all Catholics were as sinless as the heroes and the heroines portrayed in the type of novel that is demanded by the rigorist school of critics; if we were as sinless as children our literature could honestly be sinless. The second protestation is that I am unalterably opposed to impure and lascivious literature.

REVIEWS

The Primitive Church. By BURNETT HILLMAN STREETER. New York: The Macmillan Company.

"Whether the present volume," says Canon Streeter in his Introduction, "is dull, or even history, it will be for others to pronounce." We pronounce; it is not dull. Neither is it history. If a name is to be found for it, let it be called in the Canon's own phrase, "a hue and cry after new discovery." Nothing new is discovered. Nevertheless, there is plenty of hue and cry, of barking and snapping of teeth; plenty of what is called "criticism" hounding the Catholic Hierarchy and trying to startle it from its secure cover in the earliest literature of the Christian Church. As every one knows, there is, outside the New Testament, only scanty and fragmentary evidence of a purely literary nature concerning the Catholic Church in the first two centuries. To any one who is spiritually akin, that is to say, to any one who thinks and feels as an early Christian did in regard to the revelation of the Son of God, that scanty literature means a great deal. Unfortunately, Canon Streeter hardly makes the claim to this kinship. He is openly disdainful for men who think seriously of visions and who feel enthusiastically about martyrdom. He has to interpret the evidence, therefore, as a man might interpret the appearances of the moon when revealed by a long-distance telescope. The danger of this telescopic examination is that the examiner sometimes reverses the telescope, and sometimes applies it, like a famous English admiral, to his blind eye. The general impression left by this book is that its author has an upside-down, "wrong-way-on" way of looking at things which are a long way off. Nevertheless there is no lack of cock-sureness about its main conclusion. "Whatever else is disputable," says Canon Streeter, "there is, I submit, one result from which there is no escape. In the Primitive Church there was no single system of Church Order laid down by the Apostles." His telescope has revealed in the early Church an amicable collection of not always amiable Elders whose individual leanings towards Presbyterian, High Church or even Papal "forms" were regularly, if not always, subordinated to some vague and comprehensive thing called "spirit." I say "not always amiable"; because one of the Elders is found (by the Canon) to have a neurotic temper, to behave very much like a vulgar medium in a modern séance, to suffer from temporary dissociation "during which the vocal organs are directed by forces acting below the level of conscious volition," to be, in fact, of the "introverted" type, a man with "an unhappy mixture of pride and humility," whose "psychic over-compensation for an inferiority complex" and "repressed instinct for self-assertion" leads not only to an all but masochistic passion for martyrdom, but (what is more to the point) to the clear, explicit and undeniable contradiction of the whole of Canon Streeter's flimsy construction of "scientific guesses." The blessed martyr Saint Ignatius of Antioch rejoiced to have his bones gnawed to bits by the Roman beasts for the love of God. He never dreamed of this modern martyrdom in which his very soul would be savagely torn by the teeth of an ecclesiastical cynic.

G. G. W.

Money. How to Make It, Use It, Invest It. By SAMUEL CROWTHER. Boston: The Stratford Company. \$2.00.

An expert, who has made close-up studies of Messrs. Henry Ford, Harvey Firestone and A. B. Farquhar, gives genial, popular advice on the "how" of money-making, money investment and judicious buying. Regrettably, Mr. Crowther, like Benjamin Franklin, is more plausible in telling what not to do than what to do. Though repeating the excellent "tip" of Baron Rothschild never to buy at the top nor sell at the bottom, he makes no pretence of telling precisely what to buy—or sell. As the one absolute rule of wealth, for example, he declares, "No man has ever gained wealth by selling the U. S. A. short." Another principle of our boyhood days that Mr. Crowther might have culled directly from Horatio Alger is the following: "Rewards are roughly but surely given only in proportion to constructive contribution." The book comes closer to modern times in praising the policy of consumers' credit, showing that it has done much to stamp out usury and is creating economic as well as social oppor-

tunities for many wage-earners. To prove the honesty of the average citizen in credit transactions of this kind figures are given reporting the losses of reputable automobile acceptance corporations as much less than one-half of one per cent. Masculine pride receives a jolt by the author's observation that neither widows nor wives are the ordinary dupes of money sharpers, blue-sky operators, etc., but rather clergymen, doctors and lawyers. Women of ability are urged to find higher rewards through employment in powerful organizations rather than by going into business for themselves. In the final chapter, the investment trust receives mild commendation. The conclusion is a masterpiece: "It may, after full consideration, seem advisable not to attempt any investment but to hand the fund over as a voluntary trust to some good trust company to administer." Many who read this book will continue to wonder where they are to get the money to invest.

J. F. T.

The Biography of H. R. H. the Prince of Wales. By W. and L. TOWNSEND. New York: The Macmillan Company. \$2.50.

A romantic figure portrayed in a colorful story; a human being disguised as a prince, a dynamic and thoroughly twentieth century prince of the royal house of England; in brief, a very active young man who has cast off, apparently, as far as it is possible so to do, the conventionalities of royalty. This biography, summed up in the foregoing sentence, gives an account of the life of the heir to the British throne. From the moment of his birth to the moment he arrived in London, summoned from Africa because of the grave illness of his father the King, it reviews every phase of his active life. If it does nothing else it portrays vividly what a hard-worked individual an heir apparent can be, giving as it does a quite detailed description of the infancy, childhood, and training of the young prince to his days at Oxford where he was when war was declared in 1914. From Armistice Day to the present his journeyings, speeches, and doings are faithfully recorded. Any industrious reader of newspapers, journals, and magazines could have collated the great amount of data presented. There is nothing specially commendable in the style in which the authors bind this information together, but undoubtedly they display themselves as warm admirers of the subject of their biography.

E. B. D.

Henri Bergson. By JACQUES CHEVALIER. Authorized translation by Lilian Clare. New York: The Macmillan Company. \$2.50.

Criticism of the Philosophy of Bergson. By JOHN MACWILLIAM. New York: Charles Scribner's Sons. \$3.25.

An interpretation of Bergson is not a venture to be lightly launched. For one who does not know the man, who is acquainted with Bergson only through his books, it is likely to end in a serious misapprehension of the essence of Bergson's contribution.¹⁰ So at least thinks Professor Chevalier. The professor himself seems well qualified to interpret his French contemporary. His lectures on Bergson at the University of Grenoble have attained something of an international reputation. The volume here presented to English readers in an admirable translation contains the essence of these lectures along with something of the atmosphere in which they were delivered. No trace of pedantry intervenes between the author and his audience. And the result is that comparative rarity, a pleasant yet always earnest exposition of philosophic thought. Because of their anti-intellectualist epistemology and certain ambiguities that could be interpreted in a pantheistic sense Bergson's chief works were placed on the Index as dangerous. Chevalier, himself a Catholic, while perfectly objective in his exposition of Bergson's thought, attempts to remove these ambiguities, and as his interpretation has the sanction of Bergson himself, the book should make interesting reading for Catholic philosophers. In addition, the very significant contribution made by Bergson to sound philosophy in his refutation of mechanistic psychology and materialistic evolution is ably presented. For this alone the book is well worth attentive study. The treatment accorded Bergson by his Scotch critic is markedly different from the above French interpretation. Professor MacWilliam's is a reasoned criticism which takes

for granted a basic knowledge of Bergson's thought and appeals chiefly to the philosopher. It is a polemic in the cause of philosophic idealism. It condemns analytic and abstract thinking on behalf of intuition, denies the objective validity of mathematics, proclaims nugatory the results of the natural sciences and inveighs against the "common sense" or dualistic world-view. Given such a background, what will be the author's attitude toward Bergson? Sympathy towards its intuitional aspect but unsparing severity toward what in the author's opinion is Bergson's failure to remain consistent, therewith—his capitulation to "common sense" in defiance of principles which should have led him to the idealistic solution. The reader desirous of studying idealism might do well to examine this work. Rarely will he find the idealistic and realistic positions so sharply contrasted, nor idealism upheld with such candor and supported by such ingenious arguments. Did we but once grant Professor MacWilliam's original proposition that external objects are not the cause of sensation we would be constrained to follow him to the end. But the professor's statement that such a view has been taken over without examination from common speech remarkably underestimates the realistic position and sadly weakens the convincing power of his thesis. H. M.

BOOKS AND AUTHORS

Poetry.—Sister Mary Raymond, O.S.D., presents a pleasing collection of verse, chiefly religious, in her volume "*Little Mothers*" (Caldwell, N. J., Sisters of St. Dominic. \$1.25). An interesting departure from convention is the inclusion of epigrams and prose paragraphs worthy of reflection.

"The Laws of Verse" (Macmillan. \$2.00), by Johannes C. Andersen, is the effort of a New England scholar to classify all accentuated poetry as certainly as plants or animals are classified. Of course, no theory can satisfy such ambition. What the book does is to group poetry roughly into divisions according to its form, prescinding from what the Greeks would call its "ethos." The author undoubtedly does not expect all prosodists to agree with his conclusions, for such a book cannot be final; its aim is stimulation and assistance. The author controverts Lanier's too great equality of temporal foot identities successfully and deserves credit for a new and logical theory regarding the evolution of the prosodic science based on a study of the advances of a primitive people, the Maori. He gives an excellent treatment of blank-verse and verse-end pauses. In general, his classification is workable and seems more rational than any system which rests wholly on accent or wholly on time-length. The book is decidedly technical and intended for advanced students, but it is brief, adequate and clear.

To approach the "Songs of Glen Na Mona," by Brian O'Higgins (Published by the author, Stormontown, Glasnevin, Dublin) in the critical attitude of one searching for musical perfection and modern poetic economy of figure and image, is to do the book an injustice and deprive oneself of much pleasure. For the clichés are many and the rhythm is often almost sing-song, but the simple emotions that it stirs within a sympathetic reader are not to be denied. It sings of Ireland for Irishmen in a way that touches their hearts more nearly than many pseudo-Celtic pieces, higher in the scale of strict poetic worth, penned in New Hampshire or Iowa.

Source Materials.—The Chicago Historical Society has in its collections the diary that James K. Polk kept during his term as President of the United States. In 1910 Dr. Milo M. Quaife edited an edition of it in four volumes, of which 500 sets were printed. Allan Nevins has now condensed it into a single book: "Polk: The Diary of a President, 1845-1849" (Longmans, Green and Company. \$5.00) making this most interesting record available for the general public. An intimate view can thus be had of a constructive but much misunderstood statesman, "one of the very foremost of our public men, and one of the very best and most honest and most successful Presidents the country ever had" in the opinion of Bancroft. The period covers the Mexican War, the acquisition of Oregon and the conquest of California and the Southwest. What took place when Mr. Polk tried to

enlist the services of Archbishop Hughes as a peace envoy to Mexico, in 1846, and the appointment of the two Catholic chaplains to the army, is told in detail and makes most entertaining and instructive reading.

Historical students will welcome "A Guide to the Principal Sources for Early American History (1600-1800) in the City of New York" (Columbia University Press. \$7.50), which Evarts B. Greene and Richard B. Morris have prepared with meticulous zeal and most deserving success. There is a wealth of such material in the various libraries and collections in New York and this manual with elaborate detail shows just where it can be found by the research investigator. The Catholic chapter has not been neglected, but it certainly is not reassuring to find this record noted: "The Diocesan Archives of New York, located at St. Joseph's Seminary, Dunwoodie, Yonkers, N. Y., contain no material earlier than the year 1840." Not only of Dunwoodie, but unfortunately of many others of our local repositories must somewhat similar returns be set down.

Drama.—Every so often, one needs the assurance which "Barter" (Longmans. \$1.50) by Urban Nagle, O.P., gives, that Catholic drama, in the strict sense, is as full of possibilities and is as potent today as any branch of the Thespian art. That this was the winning Biblical play of the 1928 Drama League—Longmans, Green Playwriting Contest, is as much a compliment to the judges as it is to the play itself. The action of the play takes place on the afternoon of Holy Thursday and ends just after Our Lord dies on the Cross twenty-four hours later. The Reverend playwright chooses as his theme the love story of Miriam, daughter of one of the Sanhedrin, for Varrus, a noble officer in Pilate's legion, and the two lovers' unwitting complicity in the seizing of Jesus. In spite of her father's opposition, another and a more exalted love had entered Miriam's life with the coming of the Nazarene, and she was not slow in implanting this new love in the strangely responsive heart of the Roman officer. How Miriam's mother-in-law and an unprincipled young aspirant to Miriam's hand sought to work their revenge on the lovers and through them on Jesus, forms a story of unusual interest and suspense.

The Latin poems and plays of Hilarius, a pupil of Abelard, which were discovered in manuscript and edited some ninety years ago by J. J. Champollion-Figeac have been re-edited by Professor John B. Fuller of Amherst College and published under the title: "Hilarii Versus et Ludi" (Holt. \$2.00). The text is preceded by copious prenotes upon what is known of the poet's life and by remarks upon the manuscript. The poems themselves follow and show a curious mixture of spiritual appreciation and flippant materiality. As the editor notes, there is no evidence of sincerity except in verses of a religious character. Apart from its attractive printing and arrangement, the book has an intrinsic appeal to specialists in literature of that period.

For Young Readers.—Again it is a pleasure to recommend "The Boy Scouts Year Book: 1929" (Appleton. \$2.50), edited by Franklin K. Mathews. Scouting, sport, adventure, and fun are served up in appetizing portions. This year's well-illustrated annual has gone out of its way to feature Redskins and the West of sturdier days. Mr. Mathews knows how to edit to a boy's taste. Not only the Scout, but his sister as well, will find the reading of this book interesting.

Colonel Charles E. S. Wood listened to his Northwest Indian friends and he has summed up their myths in "A Book of Indian Tales" (Vanguard. \$2.00). Dad or Mother will find not a few of these tales useful for bedtime-story material; particularly, "How the Coyote Got His Cunning" and "How the Chipmunk Came."

Some eight short stories of boys and girls from as many different countries, have been collected between the covers of "Cease Firing and Other Tales" (Macmillan. \$1.50). Miss Winifred Hulbert wrote the book "under the direction of the League of Nations Association and has its endorsement." So it is open propaganda. If you are in favor of the League, you will like the book.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

No Sympathy with Proselyting

To the Editor of AMERICA:

Since reaching America from the Philippine Islands a few days ago, someone has brought to my attention the very generous reference, in the issue of AMERICA for September 21, to an article of mine in the September *American Church Monthly* called "Liberalism in the Roman Church." The writer in AMERICA, recognizing that the purpose of my little article was to set forward Christian charity, courteously asks me a question: "Is not one of the most grievous obstacles to friendly rapprochement between Catholics and Protestants in this country precisely the activity of a certain type of Protestant missionary, particularly in the Philippines and in Latin American countries?"

My answer, as an Anglican mission priest at work in the Philippines, can be direct and brief. I have no sympathy whatsoever with any effort to win a Roman Catholic from his allegiance, but would wish rather to strengthen him in his loyalty. We in the mission of the Episcopal Church in the Philippines have no interest in getting Christians of one type to become one of the other fifty-seven varieties!

When the Rt. Rev. Charles H. Brent, first bishop of the American Episcopal Church in the Philippines, and known to many both as Senior Chaplain of the American Expeditionary Force in France, and as an ardent apostle of unity, went to the Philippines in 1902, he explicitly stated what has remained our mission policy there ever since. The shepherding of the lowland population, evangelized by the Spanish friars and others, was the responsibility, he said, of the Roman Catholic Church. We should labor for Christ among the pagan mountain tribes, who had never heard of the love of the Sacred Heart for them. We have a Cathedral in Manila for Americans, a Chinese parish of St. Stephen's, St. Luke's Hospital, which ministers to the physical needs of any and all, irrespective of race, color, or previous condition of servitude, but all the rest of our mission work is among pagans and Moros. Further, I have had most friendly personal contacts with members of a Belgian missionary society working among the Igorot people we are trying to win for Christ. Although we Anglicans were working among these Igorot people for some years before the Belgian Fathers, we do not in any way resent their coming, for we ourselves want the people converted to the sacramental religion of the Catholic Church, and, from our point of view, whether they find that in the Anglican or the Roman communion is a very secondary matter.

With appreciation for the high tone of Christian charity and fairness which AMERICA seeks to maintain.

Philadelphia.

(REV.) EDMUND L. SOUDER.

A Mother's Heart Speaks

To the Editor of AMERICA:

This is a beautiful old town lying in a glorious sweep of the Connecticut Valley. From the tower at Poet's Seat one can more easily appreciate this fact. To the north rise high blue hills with Monadnock lifting his crown in the distance. On the east and on the west the valley is rimmed by wooded hills, and through the broad gap to the south the river moves on its calm way to the sea. The streets of the town are lined with drooping elms, pierced here and there by spires. The Mohawk Trail, a broad cement highway now, winds along the slope of Shelburne Mountain on the west and brings to mind the bands of captives led along it in the stark old days.

It is, indeed, a beautiful town.

Yet, aside from the zeal of our devoted priests, I have not been able to find any visible event in the town's history, up to last September, that could have rejoiced the heart of any angel whose province it is to record for this community. But on September 6

an event took place that, I feel sure, must have caused the heavenly choir to add an extra Hosanna and a certain tender Mother to smile at her dear Son a smile of such radiance that it was reflected on every angel face from St. Michael's to the baby cherub's. Every member of the blessed group knew well that the dear Jesus was pleased at what was happening in this town that day.

For—the very ink glistens as I write it—in one of the finest buildings in this State, Holy Trinity School opened its doors for the first time to boys and girls. The first school—save a small bi-lingual one—for many miles in every direction, to be instituted "for God and country."

Spes Mesis in Semine is the legend on the front of this new unit in the school system established at Nazareth, and I am one of the mothers privileged to bring a seedling for the future harvest. With six-year-old David's hand in mine, we joined the group that moved up the rise to the beautiful, tapestry-brick building.

The first person we saw in the corridor was the pastor, beaming as he greeted each arrival. It was his day! He has been pastor here for just ten years. A decade in the rosary of his priesthood. And with its mystery, too, for remembering this parish as it was ten years ago, and then looking at this school and convent, a living, splendid truth, one does find it hard fully to understand how he has done it. Well he knew, that lovely Wednesday, that the planning, the worrying, the working, the sweating, were stretched ahead for him yet, but for this day he tasted pure joy, and the tones of his voice rang with it. God keep him!

"David goes in first grade? First room on the left." We walked along the beautifully tiled corridor a short way.

"I am Sister Agnes Angela," a gentle young voice told us. "This must be one of my boys, for I teach first grade."

And that little lad of mine, my youngest, who has never willingly left me except for very short intervals, walked right away with her without a backward glance, her hand on his shoulder!

Agnes Angela. Lambs and angels. A sweet young face with shining eyes and a winning smile. Faith, serene and pure, leading my little David with her hand on his shoulder! I couldn't see for the glory of it. And being a woman, I shed tears because I was so very happy.

A little later, we mothers were introduced to the Sister Superior. That was another delight. She is a cultured woman who has had long experience in teaching. In the few minutes she had to give us she made it very plain that she expected "all the neighbors on all sides, of the Church or not, to be really neighborly and to call at the convent whenever they can." (Not even a hint of those "convent walls" we hear about so much but never seem to see.)

There was no time, of course, to meet all the other Sisters, for school began on time. I saw them all at their room doors as I passed, though, and I do wish that that peculiarly unfortunate Miss Mullins could come with me and visit Holy Trinity School. I saw smiles, and yes, dimples; I saw clear eyes and superb teeth; I heard laughter, plenty of it, and sweet, well-modulated voices—but I did not see anywhere even a tiny blotch!

On my way home I met and greeted neighbors and, from their remarks, I feel sure that the sun was still shining, but I could not testify as to that fact, for I, who love the sun and have reason to be very grateful for his rays, had just looked at something so much more radiant and shining and glorious that his light was lost on me.

One of my daughters, a high-school pupil, called at the school at noon to guide David through traffic. She came home, all excitement, to tell what happened. She said that the children were formed into double file and, each Sister following her class and Sister Superior at the head of the file, the school marched the several rods to the busiest corner on their way. "There Sister Superior walked right into the middle of that busy crossing, and, Mother, she stopped all traffic—raised her hand and all the cars stopped on the four streets till every youngster was safely across. I wanted to start a cheer for her!"

The next evening, after the usual scrubbing and splashing was

over, David stood at the bath-room door in his little white pajamas and confided: "Mother, this is one thing we learned today." And, with little brown paws over his eyes to start with, he recited:

"Two little eyes to look at God,
Two little ears to hear His word,
Two little feet to walk His way,
One little heart to love Him all day."

Into my private calendar of red-letter days, along with such ones as the day when I wore all white to receive an adorable Guest the first time, and the one when, all in white again, I received the same sweet Guest on my wedding day, and the tenderly joyous days when I welcomed the babies, goes this day when my youngest started on the road to learning, guided by Faith with her pure hand on his shoulder. Days of grief and days of pain I have had, as any mother knows, but this is one of the shining days that compensate for them. As a mother of sons and daughters and as a former schoolteacher, from my heart, dear AMERICA, I join with you in the slogan, "Every Catholic Child in a Catholic School!"

Greenfield, Mass.

E. A. K.

Jamaica near Midday

To the Editor of AMERICA:

Father Talbot's article, "New York near Midnight," in the issue of AMERICA for October 5, I read with very special interest. Only yesterday I went on a mission similar to his, but amid quite different surroundings. If I were featuring my trip, I would entitle it "Jamaica near Midday."

The sick call came while I was on my way to the Whitehall mission to say my second Mass. The case was not urgent, so I could go after Mass. The directions for finding the place were simplicity itself: "Him live four miles past King's Gate." North, east or west? We would have to inquire from his four-mile neighbors. We set off, chauffeur and I, at eleven o'clock. The direction proved to be north, into the hills. To my question as to the necessary supply of gas the chauffeur answered reassuringly, reckoning that the four miles would be on the level.

Up we went two thousand feet above sea level, up and around and around bend after bend; more than a hundred of them, for there was not a forty-foot straight-away on the route. I, too, was talking to my Companion with sentiments similar to those of Father Talbot: "Dear Lord, what a mite am I to be bearing You to this poor black man! How mighty must be the soul of this man, that can bring You on this journey with me!"

There were no dangers from traffic collisions; seldom any but the Father's car travels that one-way road; but when from time to time there occurred to me the possibility of slipping over the unprotected cliffs to a drop of hundreds of feet, I felt reassured by the presence of my Companion. But what did worry me and the chauffeur was the gas supply. The poor car had been complaining all the way, water boiling, wheels at times almost resisting. We were passing no theaters nor hotels nor cafeterias, and be it remarked that Father Mac was still waiting for his coffee. We came to one house on the route where we stopped to ask directions. "Two miles up."

We had traveled through God's own country where the palm trees waved and the hills held high and the valleys delved deep in obeisance to Him who made them and who was with me. The gas supply was all but exhausted. To go further meant spending hours and maybe the night in the open. The sick man's case, we had been assured, was not critical. Tomorrow would do. No definite knowledge of his habitat and no guide. We decided prudence the better part of valor and retreated.

This morning we renewed the journey and found a guide, fortunately. The house, hidden deep down below the road, would have baffled a detective. I found the man, took it for granted he was a Catholic and prepared to give him the Sacraments. "Fadder, me never confess before but me want to be Catlic." It was a paralytic case. I gave him everything from conditional Baptism to the Last Blessing. God's ways are wonderful in New York and Jamaica.

Kingston, Jamaica.

G. F. McDONALD, S.J.